JOHN BULL.

"FOR GOD, THE SOVEREIGN, AND THE PEOPLE!"

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CONTENTS: DIANA: THE HISTORY OF A GREAT MISTAKE, chaps. iv.-vi.—ITALIAN POETS OF TO-DAY, by Helen Zimmern.—THE CITY OF ST. ANDREWS.—"HARPY": A STORY OF TO-DAY.—SKETCHES FROM EASTERN TRAVEL.—A ROYAL GOVERNESS: THE DUCHESSE DE GONTAUT, by Mdme. Blaze de Bury.—THE NITRATE-FIELDS OF CHILE, by C. M. Aikman, B.Sc., F.R.S.E.—WINTER ASHES, by "A Son of the Marshes."—THE OLD SALOON.

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This Evening, at 9, THE GREY MARE. Mr. Chas. H. Hawtrey, Miss Annie Irish, &c. At 8.10, LADY FORTUNE.

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This Evening, at 8.15, THE TIMES. Mr. Edward Terry and Miss Fanny Brough.

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This Evening, at 8.20, THE MOUNTEBANKS. Misses Geraldine Ulmar, Alma Jenoure, Eva Moore, and Lucille Saunders; Messrs. Lionel Brough, Frank Wyatt, J. Robertson, F. Cook, A. Playfair, C. Gilbert, Porteous, Burt, and Harry Monkhouse Preceded, at 7.40, by THE SENTRY.

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This Evening, at 8.50, THE VICAR OF BRAY. Mr. Barrington and Miss E. Brandram. At 8, CAPTAIN BILLY.

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This Evening, at 8, EAST LYNNE. Messrs. Bassett Roe, Frank M. Wood, J. C. Chute, and A. B. Cross; Miss Bertie Willis, and Miss Lesley Bell.

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This Evening, at 8.15, BLUE-EYED SUSAN. Miss Marion Burton, Miss Kate Berry, Mr. Arthur Williams, and Mr Arthur Roberts.

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LONDON, FEBRUARY 27.

CHURCH PLUNDER IN WALES.

It is about time that people like Sir WILLIAM HARCOURT, who advocate the spoliation of the Church, should be invited to spare us their insincere professions of an anxiety to see the Church "strengthened" by the process. Look at the bitterness of the Welsh Radical speeches in Parliament. Look, even more attentively, at the foul and abominable scurrilities hurled at the Church by the vernacular press, specimens of which were opportunely unearthed by Mr. BYRON REED. The whole movement for what is termed Disestablishment in Wales is notoriously an agitation for Disendowment. What the agitators want, as Mr. BALFOUR plainly told them in his admirable speech—quite the best speech, in our judgment, that has ever been made on the subject in the House of Commons—is sheer plunder. Their motive is, as he further added, not piety, but envy. They cry out for Religious Equality—an excellent thing, no doubt, as Mr. BALFOUR said, provided it means supplying the needs of those who lack, and not the taking away, from those who possess them, the advantages which they are putting to a good use. It is not seriously pretended that the money filched from the Church by the confiscation of her revenues would be put to a better use than at present. The Dissenters would not get it; but, rather than that the Church should have it, they would be content, as Mr. BALFOUR said, to let it be thrown into the sea. No really worthy object on which to spend the proceeds of Church confiscation has been even suggested. It would probably be handed over, to quote Mr. BALFOUR again, "as "a prey to wirepullers and electioneerers, to be "squandered on the object which for the "moment happened to tickle the fancy of the "electorate of the day." A few years would pass, and then "the endowments given by the "pious of fifteen generations would be dissi-"pated on this or that scheme, and would leave "not a trace behind it;" while the Church would remain permanently crippled in her work among the people.

The spirit of envy and malice against the Church which actuates the Party of Plunder comes out very prominently in the actual proposals they have made amongst themselves in order to carry out their object. They propose that the whole of the property of the Church in Wales shall be transferred to a Commission nominated by the Welsh County Councils—all the members of which therefore would be Radical Dissenters. The existing Bishops and clergy would be pensioned off. The fabrics built more than fifty years ago would be absolutely confiscated. Those built since "might" be re-transferred to the Church "under certain "conditions"; but they might also be handed over to any other body of persons who would accept those conditions (whatever they were). We hope the country at large will realise what this means. It means that the largest religious denomination in Wales, and that alone, is to be robbed practically of every farthing it possesses, to gratify the hatred and malignity of its rivals. Let it not escape attention that this scheme of confiscation by no means solely applies to ancient endowments. It applies also to those given even in this present generation, by donors still living. So far is the Church in Wales from being, as is falsely alleged, solely dependent on her ancient endowments that last year she received from voluntary offerings twice as much as from the endowments secured to her by law. Here are some instructive figures which we extract from the *Official Year-Book of the Church of England* published this week:—In the quarter-of-a-century from 1860 to 1884, the voluntary offerings for the endowment of benefices and the building of parsonage-houses in Wales amounted to nearly £202,000. Again, in the single year 1890, the sums subscribed by Churchpeople for these same objects, and also for the building, restoration, and furnishing of churches, and the enlargement of burial-grounds in Wales, exceeds £130,000. The figures do not represent anything like what was actually spent on these objects, because grants in aid were made from Church revenues elsewhere. What need we try to say of the morality of a proposal to confiscate even funds given quite recently?

It is well that the public should have these facts laid before it, in order that it may realise the thorough dishonesty and roguery of the conspiracy against the Church in Wales. In point of fact, of course, the demand for the confiscation of modern endowments is not more iniquitous than the proposal to take away the ancient endowments. The truth about the latter is obscured by the persistent and systematic misstatements that are made on the subject. It is, of course, absolutely false to allege that "the Welsh people are "taxed to support a religious system "of which they disapprove;" or that "the revenues of the country are "applied to teaching doctrines hateful to the "people." The tithes are not a tax, and they form no part of the revenues of the country. They are simply a debt, the payment of which has no sort of reference to the object to which the money may be applied afterwards. The landowner who originally endowed his parish church with the tithe, made the tithe a charge upon his land. A proportion of the produce was to belong henceforth to the Church. Every person who since that time has acquired the land has done so subject to the original reservation of the Church's portion. What possible justification can there be for asserting that the continued reservation to the Church of what has belonged to her for many centuries is "a "tax," or that it is a part of the "revenues of "the country?" Those who make similar statements cannot help knowing that they are utterly devoid of truth.

It was a subject of common observation during Tuesday's debate how very lightly the anti-Church speakers touched upon statistics as to the relative numbers of Churchmen and Dissenters in Wales. We have always maintained, and we repeat now, that statistics have nothing in the world to do with the Church's right to her property. That property was devoted by its donors to the object of providing the Welsh people with the Church's ministrations. No one denies or can deny that that object is being carried out. Mr. SMITH'S Resolution affirmed that the Church "has failed to "fulfil its professed object." Is that true? What is the Church's professed object? Clearly it is to minister the Word of GOD and the Sacraments among the Welsh people. Is the Church failing to do that? Is there a lack of churches, of clergy, or of services in Wales? Are there any districts of Wales in which the Church's ministrations are not provided? No one asserts this. "But the people refuse to "attend her ministrations." Well, surely that is their own business; the responsibility rests on them, not on the Church. If the Church does her part by offering the people the privileges entrusted to her keeping for their benefit, it is not she who is to blame if they are so misguided as deliberately to neglect them. Her ministrations are open to all without distinction whenever they choose to accept them.

And this answer would hold good, even if it were true (which it is not) that "the people" repudiate the Church in Wales. The mere counting of heads has nothing to do with the merits of the case. At the same time, it is not Churchmen who have any reason to fear the test of statistics. Mr. BALFOUR rightly told the Dissenters that they are "out of court" on this question of statistics; for they have refused the only authentic machinery—a census—by which accurate figures could be obtained. They refuse authentic statistics because they are afraid of them. And no reasonable or fair-minded man will give a moment's attention to the cock-and-bull statistics vamped up by Mr. GEE and other experts in the cooking of similar returns. Wherever the figures thus obtained have been fairly tested, they have invariably been convicted of the most grotesque mendacity. Meanwhile we confess to a feeling of considerable curiosity—all the greater because the Dissenters are so desperately determined to baffle enquiry—to know what the true proportion of Churchmen and Dissenters in Wales really is. Sir EDWARD CLARKE gave some plausible reasons for believing that less than half of the people adhere to Dissent. That, of course, does not necessarily mean that all the others are regular Church-goers. But it probably does mean that the vast majority of them are nominal Churchmen—that they have not repudiated the Church, nor declared their "dissent" from her system. It is computed that in Wales, at the last General Election, about 98,000 voters supported the anti-Church candidates, and about 67,000 took the other side. That is, roughly speaking, a ratio of about 3 to 2—a proportion much more favourable to the Church than Radical agitators ever choose to admit, though quite possibly much less favourable to her than the facts themselves.

The friends of the Church in Wales have every reason to be thankful for the progress she is making. Referring again to the *Official Year-Book*, we find a steady increase in the annual average of the number of Deacons ordained in the four Welsh dioceses. The average number for twenty years past was 47 per annum. The last few years show an average of 57; the number for 1890 being 63. Again, the average number of persons confirmed every year during the decade 1881-90 was about 8,786; in 1891 it was 10,464. These are not unimportant indications of the increasing vitality of the Church in Wales. They go to confirm in some degree Mr. GLADSTONE'S description of her last year as "an advancing "Church, an active Church, a living Church, "and," as he hoped, "very distinctly a rising "Church."

Surveying the outlook as a whole, we believe that there is enough to justify Mr. BALFOUR'S conviction that the true direction in which public opinion is running is not towards Disestablishment, and that "men are more and "more coming to the conclusion that religion "is of the essence of society, and that society "cannot be healthy if religion perishes or is "atrophied." There are distinct signs around us that this is the view taken by the majority of intelligent men. Unfortunately, it is possible for even the most venerable of our national institutions to be irretrievably injured by some future Legislature that may chance to represent, not the intelligence, but the folly and the passion of an ignorant electorate.

THE DUKE OF DEVONSHIRE IN 1880.

The unscrupulous attempt to traduce the Duke of DEVONSHIRE in connection with the change of Government in 1880 has miserably failed. It has recoiled on its author, whether that be Mr. GLADSTONE himself, or the party hack who thought he saw an opportunity for advertising a rather dull Radical print. For the credit of British public life, we should prefer to believe Mr. GLADSTONE incapable of conduct which it is difficult to characterise in terms at once adequate and becoming. Unfortunately Mr. GLADSTONE has recently on more than one occasion exhibited a feeling towards the Duke of DEVONSHIRE so rancorously spiteful—witness the letter he wrote the other day on the Rossendale Election—that we must reluctantly admit that there is nothing intrinsically improbable in the supposition that he has instigated this latest attack upon the old colleague to whom he owes so much. It is painful to be compelled to say of any public man that his word is not to be relied upon, or that he permits himself to be actuated by the meanest and most petty of personal motives. But all who have watched Mr. GLADSTONE'S career are aware of his unbounded capacity for believing to be true anything that he wishes to be true; of his extreme

dislike of being thought under an obligation to any one; of his constant habit of regarding anybody who has dared to thwart his will as a moral delinquent; and of his singular want of generosity in his treatment of opponents. Each of these characteristic qualities has repeatedly been illustrated in the manner in which Mr. GLADSTONE has spoken and written of the Duke of DEVONSHIRE during the last six years. The DUKE'S sole crime was that he refused at Mr. GLADSTONE'S bidding to turn his back upon himself in order to enter into an alliance with the accomplices or associates of his brother's assassins. If Mr. GLADSTONE had cherished within him a spark of generosity, he would have felt himself restrained by the memory of the Phœnix-park tragedy from ever uttering a syllable derogatory to the Duke of DEVONSHIRE.

The allegation against the DUKE is that in 1880 he "conspired," "intrigued," "entered "into a cabal," and so forth, in order to deprive Mr. GLADSTONE of the Premiership. The statement is both mendacious and absurd. Lord HARTINGTON, as Leader of the Liberal Party in the House of Commons, was sent for by the QUEEN and commanded to form an Administration. What may have passed between the SOVEREIGN and the Liberal Leader at the audience to which he was summoned, is a matter of inference, not of direct knowledge. But it is a matter of certain knowledge that Lord HARTINGTON never entertained the idea of himself forming a Government if Mr. GLADSTONE would undertake the task; and therefore the inference is not less certain that he must have informed HER MAJESTY to that effect. After his audience with the QUEEN, Lord HARTINGTON held a consultation with Lord GRANVILLE and Mr. GLADSTONE, and with no one else. It is conceivable that, by HER MAJESTY'S command, Lord HARTINGTON at that interview simply enquired of Mr. GLADSTONE whether the latter was willing to serve in an Administration of which Lord HARTINGTON was the head. But an inquiry of that kind—made in simple obedience to a Royal command—could not possibly be interpreted to mean that Lord HARTINGTON himself either desired or expeeted to become Prime Minister. If any such inquiry was made, the intrinsic propriety of making it is, apart from the QUEEN'S commands, sufficiently obvious. It was due to Mr. GLADSTONE himself that the man who was, at that moment, the actual and responsible Chief of the Liberal party, should request the veteran ex-Premier to define his position under the new set of circumstances that had arisen. Did he abide by his declared intention of permanently laying down the Liberal Leadership? If so, was it his purpose to remain altogether a private member of the party, or would he prefer to strengthen the new Government by accepting some post in it of less dignity than the Leadership? These were both natural and proper questions for the then Leader of the Party to which both Statesmen belonged to put to the ex-Leader. Lord HARTINGTON had no right to assume, without being formerly told by the only person who had authority to tell him, what Mr. GLADSTONE'S intentions were. As soon as he was informed of them we know what the result was. Lord HARTINGTON and Lord GRANVILLE were together received in audience by the QUEEN, and a few hours later HER MAJESTY charged Mr. GLADSTONE with the duty of forming a Ministry.

The simple narrative of the facts clearly demonstrates that there was no room for intrigue, conspiracy, or cabal in the matter. To assert the contrary is to be guilty of mendacity: not of mendacity merely, however, but of incredible folly as well. No prerogative of the Crown is better established than the absolute and unfettered right of the SOVEREIGN to lay upon any subject the command to form an Administration. But, in order to make sure of the new Ministry enjoying the confidence of the House of Commons, the SOVEREIGN habitually entrusts the task of constructing it to the recognised chief of the majority that has overthrown the preceding Ministry. In the present instance Lord HARTINGTON was that chief, and by sending for him the QUEEN exactly conformed to precedent. So much is impossible of denial. What then? Was the sending for Lord HARTINGTON to be a mere empty farce? He being the chosen Leader of the Opposition, and having been commanded by the SOVEREIGN to form a Government, was it Lord HARTINGTON'S duty—apart from any consideration of his own inclination or his party's interests—to give place to the man who was not Leader, and had abandoned the Leadership for six whole years; who had left others to bear the burden and heat of the day; who had scuttled out of the responsibility and shirked the labour of reorganising the shattered forces of a defeated party? The thing is too absurd for serious discussion. To hear these Gladstonians talk, to read their scurrilous vituperation of a man who in moral rectitude and political integrity is worth a dozen of their Mr. Gladstones, one would think that their pitiful and discredited idol possessed some sort of Divine Right to fill the post of Prime Minister. We have not the least objection to their making both themselves and him ridiculous by a contention of that kind. But we are certainly concerned to point out that it involves an insult to the majesty of the Crown, and as such is resented by all loyal subjects of the QUEEN.

A COMMUNE FOR LONDON.

It would be difficult to exaggerate the importance of the elections to the London County Council which are to take place on this day week, March 5. The question to be decided is, whether the interests of five millions of people are to be delivered over to the tender mercies of what is within measurable distance of becoming an imitation of the Paris Commune of 1871. That may appear a somewhat startling statement, but it can be shown to be strictly true. The London County Council, as Sir HENRY JAMES reminded the great meeting at St. James's Hall on Wednesday, not only inherited, to start with, the extensive powers of the old Metropolitan Board of Works, but was entrusted with a number of others, of no less importance, in addition. That the Council's numerous and weighty functions have been discharged during the past three years to the satisfaction of Londoners is notoriously contrary to fact. The Council, ruled by faddists and persons utterly devoid of businesslike capacity or administrative experience, has grossly neglected its proper duties, such as the carrying out of street improvements, which it has stoutly refused to undertake until Parliament shall have altered by law the incidence of taxation. Here we have a conspicuous illustration of the Council's attempting to usurp the functions of the Legislature. On the other hand, Londoners have seen with indignation the petty espionage exercised by a number of the Councillors over places of amusement, and the nasty-minded anxiety of more than one Paul Pry to discover evil where none existed. Another grievous offence committed by the Council has been its treatment of the Metropolitan Fire Brigade and its worrying the Head of that most efficient service into resignation. Meanwhile the expense of municipal government has largely increased. Sir HENRY JAMES showed in detail—and his conclusions are not in the least shaken by Mr. SPICER'S criticisms—that in London the rates have been raised 3d. in the pound since the Council came into existence; and no sensible man imagines that the rates will not progress upwards by leaps and bounds if the Socialistic element is any longer permitted to wield the supremacy.

It may not be generally known to the ratepayers of London what the schemes of these men are for the future. Their new demand is that the Council shall acquire, not only the control, but the actual possession and management, of all the Water Companies, all the Gas Companies, all the Electric Lighting Companies, all the Markets, all the Tramways, all the Subways, and all the Docks; also that it shall have the control of the Thames, the control of the Police, the licensing of cabs, and the entire care of the sick in the hospitals—the whole property of which, to the amount of £4,000,000, would be handed over to the Council. It is further demanded that accommodation should be provided in the suburbs for 400,000 working people, at a cost of £30,000,000, who are to have free trains to take them to and from their work. The acquisition of the tramways is to cost £7,000,000, that of the docks £25,000,000, that of the markets £5,000,000, that of the gasworks £24,000,000, and that of the waterworks, £33,000,000. The total is not far short of £130,000,000, which would mean an annual charge for interest of £4,000,000, representing an extra rate of 2s. in the pound. This is by no means all, however. The management of these various trading concerns involves the employment of 40,000 labourers, who would also be constituents of the Councillors and whose support would be needed at election-time. If these men received on an average 25s. per week, that means an expenditure on wages of £50,000 weekly, or £3,000,000 annually.

It may be said that this policy cannot be carried out without the assent of Parliament. But what if a compact has been made between the Gladstonian party and the so-called "Progressists" to the effect that, if the former are supported at the General Election by the latter the Radical majority (if such there be) in the next Parliament will confer on the London Council Council the powers which the Socialists are demanding on its behalf? Under these circumstances—with the prospect confronting London ratepayers of their being delivered over to a Socialistic Council armed with tremendous powers of taxation, pledged to an immense expenditure in the interests of the needy classes, and possessed of complete control over an army of police—are we, or are we not, justified in describing London as in imminent peril of finding itself under a tyranny similar to that exercised by the Commune of Paris in 1871? Let the ratepayers ponder the facts of the situation, and do their duty accordingly.

Reviews.

PALESTINE AND JERUSALEM.*—II.

The fourth volume on our list is of a more pretentious character than those with which we have already dealt, but, strangely enough, the author of it is the mother of the author of that from which we have just parted. It is probably an unique event in literary history for mother and son to have published at the same time books relating to the same subject. They do not, however, in any way come into conflict one with the other, as they adopt very different methods of treatment, and Mrs. Oliphant's work is conceived on a far larger and more important scale than that of Mr. F. R. Oliphant, which merely records his impressions of his own tour in Palestine. Mrs. Oliphant, on the other hand, has endeavoured in her present volume to do for Jerusalem what she has already so well done for Florence and for Venice. She does not give us in this very handsome volume, which is uniform with and no less admirably got-up than its predecessors, any record of her experiences of Eastern travel; but she tells us the story of Jerusalem in a series of picturesque episodes, intended not for the erudite or for the critical unbeliever, but for those who are content to accept the truth of the Bible narrative and to whom—

the Holy Land is peopled with the known and loved, the poets and sages and kings with whom we are familiar, as with the records of our own lives, and

* *Among the Holy Places.* By the Rev. James Kean.—London: T. Fisher Unwin, 1891.
Pictured Palestine. By the Rev. James Neil.—London: J. Nisbet and Co., 1891.
Notes of a Pilgrimage to Jerusalem and the Holy Land. By F. R. Oliphant.—London and Edinburgh: W. Blackwood and Sons, 1891.
Jerusalem: its History and Hope. By Mrs. Oliphant.—London and New York: Macmillan and Co., 1891.

consecrated to all time by One more wonderful than it had entered into the heart of man to conceive, until he came, the climax and divine completion of the old world, the divine leader, teacher, and Lord of the new.

It is obvious that such a story cannot be dealt with in the same way as the story of any other city, however great may be the part which it has played in the world's history, and Mrs. Oliphant has wisely abstained from following precisely the same method of treatment of the history of Jerusalem as she adopted in the case of the two other cities already described by her. It is not with the Makers of Jerusalem that she professes to deal, but she divides her book into four parts, headed respectively "The House of "David," "The Prophets," "The Return and "Restoration," and "The Final Tragedy." We are inclined to regret that the author should have overcome the scruples which she states that she at first felt in dealing with the last branch of her subject, and we think it would have been better for her not to have made the attempt—the "presumptuous attempt," as she herself admits—to tell again the history of the Saviour's life and death, which has been, as she herself says, told in the Gospels, "with such divine "simplicity and vividness," that it is idle to expect that "such halting attempts at chrono-"logical arrangement and local illustration "as we can give could in any way en-"hance the wonder or the beauty of that "history which has no parallel." Feeling this as strongly as she does, we wonder that she should have attempted to emulate Archdeacon Farrar, whose book is surely sufficient for those who wish a modern picturesque version of the life of Christ to be substituted for the Gospel narrative, while those—among whom, we confess, we are included—to whom the Archdeacon's method of treatment is distasteful, are not likely to better satisfied by the hardly less rhetorical style of his present rival. To describe the woman of Samaria as a "very unpolemical figure," to speak of "the strong untutored fisher, Andrew, "like some Scotch salt-water sea-dog in London, "wondering, with a half-disapproval, half-wor-"ship, over the splendours of the Temple," must, we think, jar upon most readers; but it is still more repugnant to devout feeling to suggest, as an explanation of the "sweet composure" of the Holy Virgin at the Annunciation, that possibly "Gabriel came with no effulgence "of heaven about him, but in the guise "of a human wayfarer, some wandering "teacher or hakim, such as might pass without "special notice along the paths of Galilee." It would, we think, have been far better if Mrs. Oliphant had simply referred her readers to the gospel narrative for that portion of the history of Jerusalem which is concerned with it as the background of the narrative, and had, instead of attempting the impossible, substituted for the fourth division of her book some sketch of the subsequent history of the Holy City, of its overthrow by Titus, of the struggle for the possession of it by the Crusaders. The omission of all reference to the post-Christian story of Jerusalem is, to our mind, a great mistake, as it leaves the story incomplete.

But when we turn to the earlier portion of Mrs. Oliphant's volume we are better satisfied, though throughout there is a tendency to draw on the writer's imagination for details not supplied in the Holy Scripture, and to indulge in rhetorical statements where the lack of historical evidence is supplied by such phrases as "it must no doubt have been" or "we may "take it for granted," which are unduly prominent throughout the book. As Archdeacon Farrar has anticipated Mrs. Oliphant in her concluding section, so has Dean Stanley done in the earlier section, and, as a matter of picturesque eloquence, the Dean has certainly the advantage. But the spirit in which the later writer approaches the consideration of the narrative is to be preferred, and she loses no opportunity of making her protest against the new criticism with which we have so often had occasion to deal of late, which lays down as its chief principle—

That the laws of Moses and all the authoritative teaching of the Old Testament were gradually invented, put together, and made into a code by a series of priestly writers, amplifying and enlarging in every generation the religious system which put an unlimited sway into their hands, forging, interpolating, inventing in one case a whole new book of the law at one stroke, in the name of God and under the lying pretence that it was all ancient and directly inspired by Him.

Mrs. Oliphant does not profess to deal with this criticism as a critic, but regards the facts recorded in Scripture as a believer, and, taking the Bible as her text, enlarges upon it, too rhetorically and imaginatively for our taste, but, at all events, with a profound belief in its truth. She is most successful where she does not merely paraphrase and rhetorically amplify, but supplements the Old Testament narrative or illustrates it from the present aspect of the country and its inhabitants. We shall best do justice to the literary merits of her book by quoting an example of each of these more favourable aspects of it, leaving it to others, less mindful than we are of the many obligations which the general reader is under to Mrs. Oliphant for much careful and admirable work, to call attention to its less favourable aspects; for it must be admitted that, on the whole, her treatment of Jerusalem is not so successful as her treatment of Venice and of Florence. As an instance of the former of these aspects we would select the following passage, forming part of the description of the Jerusalem of Solomon, which reflected the extraordinary stir of national life that followed the conversion of the hill fort into the stately capital, the immediate result of that first introduction of the Jews into those commercial affairs in which they have ever since been an important factor:—

Thus the little city, built for defence upon the rock and declivities, with strait skirts gathered about her, and a dwelling so steep that the lame and the blind were supposed able to defend her against the boldest raid, expanded in one generation into a great city, enlarged and beautified, towards which the wealth of the whole country flowed, a centre of industry, where every skilled workman was sure of finding employment and every manufacturer a market for his wares. The quickening of life, the new activity, the change from that restricted village fortress with jealous gates ready to close at every rumour, is too marvellous for description. Perhaps the momentary effect was not at first one of improvement. If some old Jebusite, strolling forth upon the walls in the evening, burst forth into outcries of indignation, like the wailings of Mr. Ruskin, over the glow of the furnaces in the valley, the dust of the masons' yards, which spread everywhere, instead of the unbroken green and the breath of flowers that had been wont to breathe upward upon the evening air, who could wonder? And when scaffoldings began to rise and deep pits of foundation to be dug, upon the green hill where heretofore the peaceful labours of Araunah's threshing-floor has been the only object which disturbed the serenity of the landscape, the cornfields below and the terraced vines, and here and there a group of feathery olives above—how hotly would the old men talk of the ravages made by the new ideas, and the destruction of all that was most dear and beautiful and homelike in that once verdant and fertile scene! No more an unbroken prospect of soft swelling hills and green hollows, the Mount of Olives rising up to the skies, the Kedron purling over its pebbles in the valley below, the soft contour of Mount Moriah, one of those little hills of Judah that were like lambs, filling the centre of the scene—but all over the slopes, and in the low ravine beyond, the disfiguring workshops, the gleam of the fires, the sound of the chisel and hammer, taking all the repose and sweetness out of the air! Thus the old inhabitants must have thought, with a sigh for the good old times, when his own Jebusite chief held the little town, and all was silence around: and so, too, must have thought the group of old soldiers who would look out, contemptuous, upon all those arts of peace, and remind each other of the stirring trumpet tones when great Joab, now dead and gone, or greater David, had called them together and led them down, with clang of sword and shimmer of spear, down in the plain to victory and spoil.

But while these old Conservatives had their grumble apart, what robust life must have poured through the land where everybody was busy, what commotion and activity in all the streets! Solomon, the young king, had other tastes than his father. He made a splendid alliance with the greatest of ancient kingdoms, bringing Pharaoh's daughter to his palace on the hill, not contenting himself with any wayside beauty as his father had done—Pharaoh's daughter, a descendant of the race which had made slaves of Israel, and which had suffered so sorely by means of that strange and irreconcileable people! What greater proof could be of the new position of Israel, and the final place which she had won for herself amongst the nations of the earth when the great King of Egypt did not despise her alliance? The Egyptian Princess would come with new luxuries and splendours in her train, always adding to the rising tide of wealth and work and universal embellishment. And as the seasons went on, and year followed year, the great building growing on the hill would gradually absorb the interest of Jerusalem, a perpetual object of observation and criticism and remark, of national enthusiasm and pride. No one could look out from the windows of the palace, from the heads of the steep streets, from any housetop or rampart, without seeing before him the rising walls, the vast edifice taking shape, the great new thing slowly growing in whiteness and noble proportion like a magic dwelling. The great stones must have been dragged up the hill with shoutings and outcries of men, and labouring breath of animals taking their share, they too, in their voiceless way in the offering; but once there, were poised, without noise of building, one upon another in their courses without sound of the hammer or any tool. It would become the first idea in the morning with all that highly stimulated and excited people to look out and see how much had been done in the previous twenty-four hours, what new doorway had become visible, what sculptured lintel added, or wing of cherub, or wreaths of pomegranate. And what expeditions there would be on the Sabbath Days, and when the feast of the new moon gave a little break in the continuity of labour, across the valley where the forges and ateliers were for the moment silent, to see the progress of that great object which was the chief thing in life! The women must have streamed out in bands, with their veils and ornaments, to wonder and admire and point out to each other the added height since their last visit, the growth like enchantment of that house of God, which was more wonderful than any dream, and the rising courses of the mighty wall surrounding it, rooted on the rock, from which, on the eastern side, they could look down upon Kedron and the deep valley winding away southward where, on the rocks of the opposite slope, the Tyrian workmen had built their low houses, half excavation, half construction, and on the quiet pool under the hill catching the glimpses of the sun—the pool and the village of Siloam. To us how full of wonderful association is that scene where Cyclopean blocks of the ancient foundations still lie securely bedded in the rock! the Mount of Olives, that sacred hill of meditation, the road that winds along its side to little Bethany round the corner of the hill, and deep down in the valley the old, old group of hoary trees which mark Gethsemane, that spot full of awe and anguish. But no such knowledge was in the mind of the light-hearted groups which must have leant over to see the huge courses of new laid stones, the men exclaiming, the women wondering, as in any holiday expedition of to-day. These blocks of deepest antiquity, perhaps, and certainly one other silent witness, the dark mass of rock—now canopied and enshrined in one of the most exquisite pieces of Oriental building, the so-called Mosque of Omar, the Dome of the Rock—which may have been Abraham's altar, but at all events is an unchanged portion of the original hill-top — are the sole existing things which saw the commotion and excitement of that day.

The other extract, which we have chosen as showing what good use the author has made of her own experiences of Eastern travel to render vivid to her readers, as they have rendered vivid to herself, the scenes and personages described in the sacred narrative, is taken from the chapter on the Kings of Judah, which is one of the most interesting and attractive in the book, and illustrates how, in response to Hezekiah's invitation, the people came up to Jerusalem to keep the Passover "with that united force of religious "feeling and of the pleasure of a national holiday "which is in every pilgrimage"—

Those who have seen the curious groups that come up from the country to Jerusalem now, in slow and silent progress, the women mounted high upon the camel, sometimes sheltered by a strange little tent which sways and shakes with every long measured step like a boat at sea, the man armed to the teeth, with his feeble old musket slung over his shoulder, his pistol and knife in his belt, mounted upon the ass which always heads the procession, or walking by its side—can form some idea of what the travelling pilgrims must have looked like, as in solitary families, or groups and combinations, from town and village they came along towards the white walls and towers gleaming on the hill side, and visible far off from the direction of Israel, from all the paths that lead to the north. The religion of Mohammed in its skilful adoption of dates and customs has organised a yearly pilgrimage from Jerusalem to the so-called tomb of Moses, which makes a sort of balance to the feasts of the Jewish Passover and the Christian Easter, and thus calls together a crowd of pious Mussulmans to hold in check the other crowds that pour into Jerusalem at that season. And it is among the pilgrim groups, which come from the distant desert and many a far-off village for this ceremonial, that the most perfect picture of the primitive pilgrimage is furnished. The pilgrim from Asshur or Zebulun would have no rifle, no pistol in his belt with which to defend his household—but he would have his knife, his spear, perhaps a bow slung at his back; and his cloak of camel's hair, the covering on his dark head of kerchief or hood or twisted shawl would be much the same. And the camel and the ass, strange companions through every Eastern journey, the humble brother in front, the garrulous burden-bearer behind, are identical. And the same is the long slow journey day by day, the same patient progress, the great soft swaying tramp of the laden beast, sinking and rising in monotonous motion, the night encampments by the little watchfire—as it is the same clear heaven and glowing stars, vibrating in intensity of light, which shine over the head of the pilgrims.

We must not part from Mrs. Oliphant's volume without a mention of the admirable manner in which the publishers have done their part; and in this respect, at all events, it is not unworthy of its predecessors, but well fitted to take its place upon the library shelf beside *The Makers of Florence*, *The Makers of Venice*, and *Royal Edinburgh*. Should the gifted author be in doubt what city next to take under her charge

may we suggest that Paris would furnish an admirable theme for her, and one better suited to her powers than Jerusalem.

THE OLD TESTAMENT.—II.*

2. Dr. Stanley Leathes mentions in the preface to his admirable volume, *The Law in the Prophets*, that the late Dr. Liddon, only a few months before his death, suggested to him that he should write a book "putting the Law back "into the chronological and authoritative place "from which the new criticism would depose it, "and so incidentally re-asserting in the main, "and with the necessary reservation, the Mosaic "authorship of the Pentateuch." Dr. Leathes's volume is partly the result of this suggestion. The negative critics maintain that the greater portion of the Pentateuch was composed subsequently to the time of those Prophets who wrote before the Exile. Professor Leathes sets himself to examine the writings of the Prophets chapter by chapter and verse by verse, in order to search for any traces of their acquaintance with the language of the Pentateuch. The investigation has been carried out carefully and thoroughly. About two-thirds of the book are allotted to this task alone. The number of passages in which Dr. Stanley Leathes has discovered in the writings of the Prophets more or less direct allusions to the language of the Pentateuch is surprisingly large. As regards a certain proportion of these, opinions, as the author himself admits, may occasionally differ as to their relevancy to the purpose in hand. But, as all the passages are quoted in full, each student can form his own judgment for himself. The English reader will, however, do well to bear in mind that "in many cases those only who are acquainted "with the Hebrew Scriptures will appreciate "the full force of the coincidences." But the strong point about Dr. Stanley Leathes's case is this—that, even after every possible deduction has been made, from the mass of evidence, of passages deemed to be inapplicable, there still remains an overwhelming weight of testimony in proof of the fact that the Law was known to the Prophets, and that, therefore, it was already in existence when the Prophets wrote. The process seems to us scientifically methodical and logically irresistible. It is a legitimate induction from a number of ascertained facts.

But there is more in the volume before us than even this. The ordinary reader can obtain from this book a very fair idea of what the negative critics' case really is. He will be able to decide for himself as to the character of the "evidence" on which it professes to be based; as to the fitness, mental and moral, of the critics themselves to be trusted as judges in the case; and as to the conclusions to be drawn from a comprehensive survey of all the facts. As Dr. Leathes forcibly observes, the matter is to be dealt with on broad principles. It is really needless to enter into detail, because the question is, after all, one of principle. The Wellhausen theory definitely assigns the productions of the so-called Priestly Code to the period of the Babylonian Exile. But when it is shown by Dr. Leathes that the Priestly Code was known before that period, then the new theory falls to the ground; and as there is as yet no other to take its place, the traditional account of the origin of the Pentateuch "holds the field." To support his theory Wellhausen relies on untrue statements. It is absolutely false to assert that "we are told in 2 Kings xxii. that Deuteronomy became known in 621 B.C., having been unknown previously." What we are told is that it had been lost, and was discovered. It is no less untrue to allege that "we are told "in Neh. viii., ix., x. that the Torah in the rest "of the Pentateuch became known in 444, and "and was unknown till that date." There is not the slightest warrant for either statement; and, as regards the latter, anybody who reads the passage in Nehemiah can see that (as Dr. Leathes says) it "implies an intimate knowledge of a "collection of books which had long been in the "hands of Nehemiah and in the minds of the "hearers."

What, let us ask, can be more ridiculous on the face of it than the claim of the negative critics 'to take to pieces the mechanism of a book and "to assign its several component parts to totally "different ages?" Such a process cannot be otherwise than precarious in the extreme. Again, is it probable that writings, really modern forgeries, could have been successfully imposed on the Jewish people as a thousand years older than they actually were? We see how conservative of their institutions—their Passover, their Pentecost, their Feast of Tabernacles, their Day of Atonement—the Jews have been for these last eighteen centuries. They have with like scrupulousness preserved their sacred books unchanged. And they have done this under the greatest possible disadvantages. Is it likely that the Jews first assumed this known character of theirs just at the moment when they ceased to be a united nation inhabiting its own land? Surely there is the strongest presumption that they had had the same character for centuries before; that they had with jealous reverence preserved their records unchanged—without addition or diminution. And why did they cherish them through all those ages—not only since the Christian Era, but before—unless it was that they were really ancient writings—not mere modern productions? Who can believe that Ezra or Nehemiah could have surreptitiously incorporated new books with the old? Who will believe that, clever men as they were, they were clever enough to carry out with complete success so gigantic an imposture? Who can believe that, only 200 years afterwards these forged books would have been mentioned with the reverence with which they are treated in the Prologue to Ecclesiasticus? And who but a negative critic, eaten up with arrogance and conceit, and fired with hatred of the Christian Faith and its Scriptures, would have the audacious self-confidence to imagine that it was reserved for *him*, forsooth, to detect the fraud which had imposed on the whole world for 2,000 years?

For our part we are content to rely on the evidence of their genuineness which the impugned Books themselves offer. It would of course be useless to urge this consideration on critics who bring to the investigation of the subject a jaundiced prejudice against everything that tells against their own view. Leaving such men wholly out of the question, however, we make our appeal to every impartial man of sense who is in the habit of reading his Bible; and we ask him whether, as he reads it, it does not bear its genuineness as well as its Divine Inspiration stamped upon every page—whether it does not speak to him with an authority which no human cavillings can shake.

On our Lord's relation towards the Old Testament Scriptures, Dr. Stanley Leathes's observations are of great value. He cites Christ's quotation on two occasions (St. Matt. ix. 13; xii. 7) of Hosea vi. 6, "I will have mercy and not sacrifice." The fact that our Lord appealed to the prophet's authority renders it certain that the writer was God's accredited prophet:—

> It is our Lord's use of the Prophets that has not only confirmed their traditional position, but has also raised it to a much higher level, and consequently they derive an additional authority from His recognition of them. And, so far from its being a matter of indifference, for example, whether or not Moses wrote Deuteronomy, it is simply impossible that it can have had any authority at all if written seven centuries later than his time; and even Christ himself could not have given it this authority if it had not had it before, and would most assuredly have compromised Himself as a Divine Teacher if He had thus arbitrarily attempted to stamp a fictitious narrative as Divine.
>
> It is, therefore, not a matter of indifference how such a question as this was treated by our Lord; for had he appealed to a fictitious narrative as real, and built any important argument upon it, He would have resembled His own imaginary example in the Sermon on the Mount, "who built his house upon the sand."

The inference clearly follows that, if Christ our Lord had quoted as Divine a precept whose authority was vitiated, then the character of Him Who made the appeal would be destroyed:—

> It will not do, therefore, to endeavour to escape from this difficulty by falling back upon the voluntary limitation of our Lord's knowledge. If in this case He had been left without knowledge, He would have been disqualified for being the Teacher He professed to be, no less than when He said, "Heaven and earth shall pass away, but My Words shall not pass away."
>
> If there is one point on which our Lord's teaching is distinct and unambiguous, it is the authority which He has given to Scripture as Scripture. . . . Unless we are prepared to reject the testimony of St. Luke, it is placed beyond the possibility of doubt by the Words spoken after His Resurrection, when we can only suppose that any limitations voluntarily accepted during the period of His humiliation were not only withdrawn but were impossible. "These are the Words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me" (St. Luke xxiv. 44), He said to His disciples on the first Easter Day.

There is no escape from the conclusion thus forcibly stated:—

> If Christ was wrong in such a matter as the intrinsic value of the Mosaic and prophetical revelation, He may have been wrong in the matter of His belief in His own mission. He may have been as much mistaken about His own claims as He was about those of Moses and the Prophets.

Dr. Leathes has collected together a large number of passages in the Gospels illustrating the character of our Lord's appeal to Scripture. It is when the evidence is brought together in this way—focussed, so to speak, on one point—that we see how conclusive it is. Beyond all doubt or question He recognised the Old Testament as being that which the new criticism denies it to be. One very noticeable point is Christ's threefold quotation of Deuteronomy in His replies to the Tempter. Now, if Deuteronomy were only a forgery of the time of Josiah, it could not possess Divine authority; and in that case it would have been to the Tempter's advantage that its claim was false. The authorship of Deuteronomy is bound up with the reality of the Mosaic revelation:—

> If (observes Dr. Leathes) there is any flaw in the revelation we have received from Moses, or if we have been led to accept as Divine that which was earthly and human, and [Christ] has encouraged us in that mistake, then—inasmuch as His own revelation rests upon the revelation of Moses, and He has assured us that no titt'e of the Law should pass till all had been fulfilled—the error in the one case involves also an error in the other, and the foundation of that which purports to be Truth is found to be laid in falsehood.

The negative critics seek to justify their allegation that our Lord was ignorant of the character of the Old Testament, by referring to His own statement (St. Mark xiii. 32) that "of "that day and that hour knoweth no man, no, "not the angels which are in heaven, neither "the Son, but the Father." What that text may mean must always remain a mystery; and it behoves us to think and to write of its interpretation with reverent caution. But we must confess our own hesitation to accept, as a matter to be taken for granted, the common theory that our Lord is here referring to the limitations of His human knowledge—that is of the experimental knowledge derivable through His human nature. It is to be observed that He speaks of Himself, not as "Son of "Man," nor by any title belonging to Himself as Man, but as "the Son"—that is to say, the Eternal Word. The statement, then, is that even the Eternal Word "knoweth not of "that day and that hour." In what sense is this to be explained? Is it an instance of what theologians term *communicatio idiomatum*—by which is meant the Scriptural usage of seeming to attribute to one of Christ's Natures that which, strictly speaking, belongs to the other? This usage rests, of course, upon the Unity of His Person. The properties of both His Natures are the properties of His Person. That has been thought to be the explanation here. Or may we, with Bishop Christopher Wordsworth, following St. Augustine, explain the text in some such sense as this:—that the Son, Who is the Revelation of the Father, does not, as Son, possess this knowledge, *so as to reveal it to us?* If this be so, then the declaration referred to is not relevant to the discussion. Professor Leathes shows, however, that even on the former hypothesis, the inference drawn by the new criticism is not justified:—

> Our Lord's disclaiming any knowledge of the day of judgment may be compared (says Dr. Leathes) with two or three other occasions on which He made somewhat similar statements, equally capable of being perverted if pressed to their logical conclusions:—"Why callest thou Me good? There is none good but one, that is, God;" and the no less startling statement, "My Father is greater than I," more especially when set over against that other, "I and My Father are one." (Compare also Matt. xx. 23; Mark x. 40.) We should not be warranted in pressing these statements for the purpose of impugning the sinlessness of Christ, or of maintaining that He was not Very God of Very God; and so neither are we warranted in arguing from our Lord's confessed ignorance of the day of judgment, that he was also ignorant of the authority on which the Law rested and mistook a human forgery for a Divine command, and regarded it as the channel of an authoritative Revelation.

On one other point—that of the supernatural character of Prophecy—the King's College Pro-

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**Christus Comprobator, or the Testimony of Christ to the Old Testament.* Seven Addresses. By C. J. Ellicott, D.D., Bishop of Gloucester and Bristol.—London: S.P.C.K., 1891.

The Law in the Prophets. By Stanley Leathes, D.D.—London: Eyre and Spottiswoode, 1891.

The Authorship of the 110th Psalm. By E. H. Gifford, D.D.—Oxford: James Parker and Co., 1891.

The Divine Library of the Old Testament. By A. F. Kirkpatrick, B.D.—London: Macmillan and Co., 1891.

The Thinker for January and February, 1892.—London: James Nisbet and Co., 1892.

fessor offers some remarks which we cannot pass by without special mention.—

My position (he writes) is that the phenomena of Old Testament prophecy, apart altogether from its predictive features, are such as to defy explanation upon natural principles, and to be entirely without parallel elsewhere; and I point to Isaiah liii. as illustrating my position. It defies explanation, whether written in the 6th century or the 8th; and as it thus defies explanation upon any other supposition than that of Philip the Evangelist (Acts viii. 35), a strong presumption is created that the character he claimed for it is its real character. . . . And if the Prophet was enabled to write, as he did, in language which could not refer to himself or others, but did refer to Jesus Christ, and was intended to do so, this can no more be accounted for or explained naturally than the mention of Cyrus by name can.

The negative criticism disputes the Isaian authorship of chapters xl.—lxvi. (in which, be it observed, ch. liii. is included) on the ground that Cyrus is mentioned by name. Dr. Driver thinks this mention of Cyrus so long beforehand as the time of Isaiah an insurmountable difficulty. Dr. Stanley Leathes's effectual rejoinder is that the proposal to bring down Isaiah xl.—lxvi. from the 8th century to the 6th., leaves the supernatural character of ch. liii. just where it was: so that nothing, after all, is gained by the critics who seek to "bring all the phenomena" presented in the section Is. xl.—lxvi. "within the limits of the purely natural, historical, and "personal." Their aim, in adopting the later date, is to get quit of the supernatural. But in ch. liii. they are still confronted with it.

We take a reluctant leave of Dr. Stanley Leathes's valuable but unpretentious volume with a profound sense of the service it has rendered to the cause of Divine Truth. His arguments are closely reasoned, but will more than repay correspondingly close study.

4. No apology is necessary for our noticing at greater length than is usual in the case of a single sermon, the striking and valuable discourse which the ex-Archdeacon of London, Dr. Gifford, preached last Advent before the University of Oxford on *The Authorship of Psalm CX.* Not only is it a powerful and convincing piece of reasoning—based exclusively on the evidence afforded by the Psalm itself—in proof of the Davidic authorship of the *Dixit Dominus*, but it exposes the worthlessness and folly of the kind of arguments commonly employed by the negative critics of the Old Testament. This may, in fact, be taken as a test-case on the merits of the controversy raised by the Rationalist assailants of the Old Testament. *Ex uno disce omnes.*

The opening sentence of the Psalm claims for it the highest degree of Divine inspiration: "The voice" or "oracle of Jehovah unto my "Lord." The person invited by Jehovah to share the honour of His throne seems from the context to be the reigning King. Dr. Gifford, after briefly explaining the meaning of the Psalm, verse by verse, thus sums up the picture which it presents:—

The striking and impressive character of the scenes which it sets before us is acknowledged by all. The Psalmist's "lord" or king, seated at God's right hand, the promise of victory over every enemy, the power sent forth from Zion, the self-devotion of the saintly host, the irrevocable oath of Jehovah, the vision of the new Melchizedek, the warfare in which the Lord God of Hosts stands as an invisible power at the king's right hand, the wide battle-field strewed with the dead, the victor himself hard be-sted and fainting by the way, yet lifting up his head in triumph at the last—all this forms a dramatic picture too impressive to be lightly set aside by any merely negative criticism, too mysterious and amazing to be interpreted with easy confidence even by those who are most willing to recognise the deep meaning of the prophecy.

Dr. Gifford points out that in Psalm cx., as in Psalm ii. (which presents many points of similarity in spirit, tone of thought, and dramatic construction), Jerusalem is the scene of action; and he who sits enthroned by Jehovah on Zion is the King—whether actual or ideal, present or future—of God's people Israel. The proclamation (Ps. ii. 6), "I have set My king upon My holy "hill," has its counterpart in the invitation (cx. 1), "Sit thou on My right hand." There is the solemn declaration (ii. 7), "Thou art My Son, this "day have I begotten thee"; and there is the irrevocable oath (cx. 4), "Thou art a priest for "ever after the order of Melchizedek." It seems probable that the two Psalms are of the same date and authorship.

Dr. Gifford appraises at its true worth the monstrous supposition of the German freethinker, Hitzig, that these Psalms were written by the bloodthirsty and debauched tyrant, Alexander Jannæus. On the assumption of the critic's sanity, it is impossible to believe that the author of this infamous and stupid suggestion could seriously have entertained it himself. Probably it was only broached in the merest wantonness of insolence. For malignant silliness it is worthy to rank with that other offensive and odious theory that "the King's Daughter all glorious "within" of Psalm xlv. was either Jezebel or Athaliah. The matter is chiefly worth mentioning as exhibiting a much belauded German infidel in his true character. It shows exactly how much value we are warranted in attributing to Hitzig's theories and arguments on any subject.

Professor Cheyne's sapient and sagacious hypothesis—lacking the least scintilla of evidence to support it—is that Psalm cx. refers to Simon Maccabæus. The answer is, first, that the Psalm speaks of one declared to be king by God's direct appointment; while Simon was a ruler elected by the people and not a king at all, either in name or in fact, being—*pace* the late Dean Milman—a tributary vassal of Syria. In the second place, the King mentioned in the Psalm was proclaimed by Jehovah to be "a "Priest for ever after the order of Melchizedek;" whereas Simon was a Priest after the order of Aaron. Thirdly, the Psalm was, on the face of it, written at a period when the reality of the prophets' Divine inspiration was still taken for granted; whereas in Maccabean times the Jews acknowledged that they had lost the gift of prophecy. In the next place it is evident, even in a translation, that the literary style—so appropriate to the lofty tone and spirit of the Psalm—must belong to the early period when Hebrew poetry was in its prime. This consideration convinced Ewald, a most competent judge of style, that it was written by David. As to the absurdity of Canon Cheyne's theory that this and other Psalms, written in nearly pure Hebrew, belong to a period like the Maccabean, when literary Hebrew itself had long been corrupted by Aramean influence, we shall have something to add later on.

Having shown David to be the subject of the Psalm, Dr. Gifford demonstrates that David was also its author. It is at least somewhat significant that the word "oracle" of ver. 1 occurs again in "the last words of David" in 2 Sam. xxiii. 1. Canon Driver, by way of disproving that the Psalm is David's, insists that the writer was a prophet who was referring to the Theocratic King. Dr. Driver omits to explain upon what grounds he imagines the two views to be inconsistent with each other. No doubt the Psalm was written by a Prophet. What we say is, that David was that prophet. The prophetic reference to the Theocratic King is precisely what those who accept the Davidic authorship contend for. David, as a prophet, foresaw the glory of his Divine Descendant and Successor. So St. Peter declared concerning him at Pentecost (Acts ii. 30.)

Dr. Gifford points out that the several Messianic incidents depicted in the Psalm vividly recall actual circumstances in David's life. David had himself been set by God to rule in Zion, "even in the midst among" his "enemies." In "the day of his power" when he carried the Ark to Jerusalem, his people, the armies of Israel, "offered themselves as a free-"will offering" to guard it from Philistine attack; and he specially summoned (1 Chron. xv.) more than 800 priests and Levites, who, "with an holy worship" (Prayer-Book Version), clad "in the beauties of holiness" (A.V.), that is, in holy attire, accompanied the Ark to Zion. Even the mysterious allusion to Melchizedek is explained when we recall the fact (2 Sam. vi.) that David, girded with the priestly linen ephod, "offered burnt-offerings and peace-offer-"ings before the Lord," and afterwards "blessed "the people in the Name of the Lord of Hosts," distributing "to every one a cake of bread, and "a portion of wine" (R.V. margin), "and a cake "of raisins." Here there is a close imitation of the office and actions of Melchizedek on the part of this new King of Salem.

Lastly, in the words, "He shall drink of the "brook in the way, therefore shall he lift up his "head," we surely have a reminiscence of David's own personal experience of the thirst of battle (2 Sam. xxiii. 15).

All these lines of internal evidence, as Dr. Gifford justly observes, converge upon David as the author of Psalm cx. It is hardly possible to doubt that the bringing up of the Ark to Zion was the occasion of the inspiration of this Psalm: the more probably, because the Divine promise made at this time to David of a son in whom his kingdom and his seed should be established for ever would lead his thoughts onwards to Messiah.

This scholarly theological dissertation is in every way worthy of Dr. Gifford's great reputation. We could give it no higher praise, and we desire for it the widest possible circulation.

SHORT NOTICE.

Mr. Clark Russell's clever little story, *A Strange Elopement*, which was brought to a conclusion in the January number of the *English Illustrated Magazine*, has now been republished by Messrs. Macmillan in a complete form, with the original illustrations somewhat reduced in size. It is somewhat thin, but on the whole well worthy of reproduction in its present shape, though we think it would have been better for some indication of its original genesis to have appeared on the title-page of the reissue. The writer has given us in it yet another variation of a theme which he has often before treated—love-making at sea;—but the main incident of the story is certainly a novel one "a young "fellow eloping with a girl out of a ship "in an open boat, and taking his chance "with his sweetheart at his side on the "lonely heart of a thousand leagues of Atlantic "water." This main incident is effectively told, with a background, or, perhaps, one ought rather to say, a backwater, painted with all the usual skill of the most successful marine novelist of the day; though *A Strange Elopement* is hardly one of his greatest successes.

DOUBLE ACROSTIC.

ACROSTIC RULES:

A Prize of One Guinea is given every month for the successful solution of the Acrostics appearing in the *John Bull*.

The present monthly competition will include the Acrostics that are given on Feb. 6, 13, 20, and 27.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competition so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic addressed to the ACROSTIC EDITOR of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 2.

(FEBRUARY, 1891.)

1. L	ULLAB	Y
2. E	MINENC	E
3. A	TTIL	A
4. P	RIO	R

Solutions have been received from Boozlewax, Hadji, Dunston, E.A.F., Viz, Remlaw, Noryb, White Hat, Garbir, J.E.M., Sociable, The Owl, M.A.E.B., Robin, R.V.P., Etak, Elle, Chelmsford, Two Countesses, The Griffin, Erica, Chameleon, Molly, Edith, Doobeg, Grasmere, Iden, and Ancient Briton.

JANUARY PRIZE.—This Prize has been won by—

Miss Miller (White Hat)
9, Langhorne-Gardens,
Folkestone.

DOUBLE ACROSTIC, No. 4.

(FEBRUARY, 1892.)

PROEM.

There demagogues make holiday,
And fashion ofttimes takes its way.

1.

The best and the worst on equal terms should place.

2.

In English gardens found, but of foreign race.

3.

His help 'tis never pleasant to need.

4.

An animal that is famed for speed.

By the death of Admiral Sir Provo Wallis, Sir James Bacon, member of the Privy Council, becomes the oldest of the titled classes, he having recently completed his 94th year. The most aged members of the different grades of the peerage are the Duke of Northumberland, K.G., 81, the Marquis of Northampton, K.G., 73; Earl Grey, K.G., 89; Viscount Sherbrooke, 80; and Lord Ebury, the doyen peer of the realm, who is 90. The oldest baronet is the Rev Sir John Warren Hayes, who is 92; and Admiral Sir Lewis Tobias Jones, the oldest Knight of the Bath, is also 92.

JOHN BULL.

LONDON, February 27.

The resolution in favour of the disestablishment of the Church in Wales was happily defeated on Tuesday by a majority of forty-seven, which is a more satisfactory result than was arrived at last year. The debate was distinguished by two admirable speeches in defence of the Church by the Solicitor-General and Mr. Arthur Balfour. In concluding an incisive criticism of the arguments and statements adduced by the advocates of disestablishment, Sir Edward Clarke said:—"The Conservative party were sometimes told that they were defending vested interests, but the defence of the Church was not that of a political institution. The Church was divinely founded, the system of the Church was divinely ordered; in their belief the faith of the Church was divinely guarded against corruption and decay. In her establishment they found the privilege and obligation of a universal union; in the endowments which the piety of her sons in past ages had consecrated to the service of the country they found the security for the independence of her ministers and for the unfailing service of charity, for the inheritence of the Church was the most precious possession of the poor. Such views might be jeered at, but the belief they expressed was held by millions of his fellow-countrymen. Many of those who held it were to be found among the Liberal party, who would refuse to join in a policy of destruction. But these would not be all. There would, he believed, be with them many who did not share in this belief, who did not approve the system of the Church, but who accepted as the rule of their conduct something better than the party expediency of the moment. What was the characteristic of the higher statesmanship of the day? It was that the welfare of the people was the supreme law; that principal was becoming more and more the guide, the rule of our legislation and of all activities of our public life, and this other truth they ought to have learned—that the welfare of the people did not mainly depend upon forms of government or the arrangements of political privilege, or even upon the distribution of national wealth; it depended upon the character of the people. Who would deny that the teaching of the National Church was one of the most potent influences to mould and elevate the national character? Fixed in a pure and manly faith, secured by the very conditions of her Establishment from the extravagance of religious fervour and from the more permanent danger of priestly domination, it was the strongest of all existing forces to strengthen and refine the spirit of our people, and to teach them that it was in the fulfilment of Christian duty that their only hope would lie to protect our social life from, on the one hand, the extreme of cynical selfishness, and, on the other, from the vagaries of a fantastic and predatory Socialism."

Mr. Arthur Balfour said, in the course of a singularly able and forcible speech: "the Nonconformist party are out of court when we consider the question of statistics, for they have refused the only authentic machinery by which accurate figures could be obtained. They were offered last year, as they have been offered decennially, to have a religious census taken in Wales, as well as it is taken in Ireland. No one doubts that the religious census gives an accurate return of the numbers of the various denominations in that country. Why should it be considered utterly worthless in regard to Wales. The gentlemen who refuse statistics are afraid of statistics, and though this resolution practically bases their contention upon the relative strength, which they are good enough to assume, of the adherents of the Established Church to the Nonconformists, they have always refused what we have always offered, an authentic, undeniable, and absolutely conclusive method of arriving at a clear conception on that point. For my own part I should be ready enough to rest the case of the Established Church in Wales upon arithmetical *data*, although I hold that the argument from arithmetical *data* alone is wholly inaccurate and untrustworthy. If this House were to take the view which we are invited to take—that because the Established Church in Wales is the Church in the minority it should be disestablished, are we not driven to the conclusions that in every province, in every diocese, perhaps in every parish in England, the same arithmetical test should be applied, and that in that province, diocese, or parish, where the members of the Established Church are the majority, there only should the Church remain established? I do not think that any logical adherent of disestablishment will accept that view. I do not believe that those who, upon grounds which I do not agree with, which are relative, historical, and national, desire to see a severance between Church and State, and the disendowment of the present Established Church, would for one moment accept the logic which is put before us by members from Wales, who rest their case almost entirely upon statistics they have never verified as to the majority of the members of the various Nonconformist bodies taken together over the members of the Established Church taken alone.

"It appears to me that we are dealing with an institution almost the oldest in this country, older far thon this House, older certainly than nearly all those institutions upon which we most pride ourselves, and when we are dealing with an institution which is not decayed, or dead, or extinct, the burden of proof lies with those who desire to destroy, and not with those who desire to sustain it. What is the kind of proof which those gentleman bring forward who desire to destroy and disendow the Church in Wales? The hon. member for Carnarvon rested his case almost entirely upon the fact that the Welsh Church was not the national Church, and he appeared to think that Nonconformity in Wales was national in a sense in which the Church of Wales was not national. The hon. gentleman showed a total and deplorable ignorance on the subject. Nonconformity in Wales is the growth of a generation or two. The Church of Wales has existed for centuries. Not only was it not imposed upon the Welsh people by an armed and alien popolation, but it is a Church which has grown with the growth of the Welsh people, which is identified with their history in every stage, and to which they owe the maintenance of their language as the vernacular. I believe that upon the authority of a gentleman quite as anxious to destroy the Welsh Church as gentlemen opposite—a gentleman who has devoted more time to the study of Welsh history than the hon. members are able to do, and who holds that the Established Church in Wales is a Church identified with Welsh growth, with Welsh history, and with the maintenance of the Welsh language. As to Nonconformity, I do not deny the value of the work done by the great Nonconformist leaders of Wales, but I say that Nonconformity is a growth of yesterday. Therefore I am justified, I think, on grounds of the history both of Church and Nonconformity, in saying that, whatever other reasons may be given for disestablishment, you cannot say that it is to be disestablished because it is an anti-national Church.

"Then I ask myself," Mr. Balfour went on to say, "whether those who desire disestablishment desire it because they think that it is a decaying branch of the Christian Church, corrupt and effete, no longer capable of efficient service in the cause of true religion. I gather from the unanimous testimony of every man who has spoken in favour of the motion, that whatever else may be said of the Welsh Church, that at all events cannot be said of it. Professor Bryce admitted the rapid growth which had been made by the Welsh Church during the last few generations; but the hon. and learned member says:—'You will always find that an institution which has to be revolutionised is, before being revolutionised, undergoing a great process of reform.' He quoted the French Revolution, and he drew the conclusion that the Welsh Church ought at once to be destroyed. I draw a very different conclusion; I admit with him that history shows many examples of institutions which were in a fair way of reforming themselves, which showed every signs of growth and progress, and whose existences were brought to an untimely end at the hands of so-called reformers. But the deduction I make from these facts is that the gentlemen who dub themselves reformers, and who were sometimes so described by subsequent historians had really much less to do with the progress and improvement of human affairs than either they or the historians were apt to suppose. I cannot help thinking that if this process of spontaneous improvement and great growth from within were allowed to continue a little longer by reformers of the complexion of the hon. member, the world would not progress slower, but more rapidly, and certainly much more smoothly, and with much less embittered controversy.

"I assume, then, that it is not on national grounds that the Church is to be disestablished, nor on the ground of not showing power to reform itself. Is it then on the ground that the doctrine it teaches is a doctrine which this country cannot sanction—a doctrine which should be stamped out and suppressed by every means? Well, of course, we on this side of the House do not take that view, nor do I understand that gentlemen opposite take that view, because they say that if we disestablish the Church it will be stronger than ever, that it will enjoy new vigour and renewed strength. At all events, this shows that hon. gentlemen do not object to the Established Church because they object to the doctrine taught by that Church. But, if they do object to it, then according to them nothing could do the Church so much harm as to allow it to remain in connection with the State. I fully and freely admit that there are a large number of gentlemen who are in favour of disestablishment upon abstract, general, and historical grounds, but I cannot admit with the facts before me that those who desire the disestablishment of the Welsh Church desire it on abstract or historical groundr. They want to disestablish it because they want disendowment. Disestablishment is on their lips—in their resolution—but what they want is disendowment. Not reform; they desire plunder. Envy, envy, not piety, is the motive of their action.

"Some hon. gentlemen have stood up this evening and said that the Church would be more active and efficient if it were left in a condition of apostolic poverty. Do they think that the Nonconformist bodies, if deprived of their endowments—of those gifts made to them from time to time by pious and public-spirited members of their congregations—do they think that those congregations would do their work more efficiently than it is done now? I understand that they are as energetic in obtaining gifts and endowments for their body and that they show as much zeal and public spirit—and they are as proud of it—as members of the Established Church. I fail altogether to understand why, if poverty is to be so great a benefit to the Established Church, it is not to be applied to all other religious denominations within the limits of the four seas. The truth is that behind this cry for religious equality there lurks a great fallacy. For my part I desire to see every teaching religious body prosper, well endowed and able to carry on to the best advantage the work intrusted to it. That is the equality I desire to see; and in this as in other matters I wish to see equality between all sections of the community, all individuals, providing that equality means giving to those who have not what they lack and not taking away from those only that which they can put to good use. Equality in the one sense is a great political ideal; in the other sense the desire for equality is the meanest of all political passions. I cannot help thinking that sometimes those who desire to deprive the Established Church of that property which was from time immemorial given to her by pious members who were of her faith down to the generation and the year in which we live—I cannot help thinking that those who desire to deprive her of those great means of public utility are, perhaps unconsciously, more animated by the wish to take away from the Church that which she has than to give to the Nonconformists that which they have not. Now, is it not true that those who desire what is erroneously called disestablishment, but is really disendowment, are much more interested in taking away the money which the Church has than in applying it to any new purposes? They never tell us what they are going to do with it; they never say

that they have objects of higher and more sacred value than the ends which are now subserved by the Church. I believe that their notions of equality would be satisfied if the money taken away from the Established Church were thereupon tossed into the sea. I do not say that they would not like to use it for some other purpose, but that rather than leave it to the Established Church they would like to see its whole wealth destroyed from off the face of the earth and the clergy reduced to that position which they have indicated. We must all of us have seen in countries which have been long inhabited ancient buildings which have been destroyed and wrecked in order that out of their fragments might be constructed some new jerry building, some ephemeral structure intended to meet the passing want of the moment, and we must all have felt how tragic was the fate of those ancient palaces and churches so misused for baser purposes. Does not experience show that it is the same with the pillage of national establishments? I do not suppose that in these days the plunder would be devoted to increase the fortunes of a Court favourite. Those days are past. But I have no evidence that the plunder would be disposed of in a better way. It would be handed over, I presume, as a prey to wirepullers and electioneers, to be squandered on the object which for the moment happened to tickle the fancy of the electorate of the day. A few years would pass, and the endowment made by the pious of fifteen generations would be dissipated on this or that scheme, and would leave not a trace behind it, leaving the Church permanently poorer for all the objects for which she was called into existence.

"The hon. and learned member for Aberdeen asked us whether we could permanently defend the position we have taken up. He told us that by giving up the Church in Wales we should strengthen the Church in England. We are familiar with that argument. I notice that it is not usually employed by the friends of the Church. I notice that those who are most anxious for the disestablishment of the Church in Wales, and who spend money to get it disestablished, are not those who desire to see the establishment maintained in England. I suppose they know their business to the full as well as the hon. and learned member for Aberdeen, but I believe—and I think in this respect I speak for every single man who sits on this side of the House and for many who sit on the other side—that the fate of the Church in Wales is indissolubly bound up with the fate of the Church in England, and I believe that both in England and in Wales the Church can be and will be defended by this House. I admit that hon. gentlemen have had, and undoubtedly will have in the future, large minorities in the lobbies of this House. But they belong to a party which is irrevocably committed to a policy by which so large a measure as disestablishment must be thrown into the far future; they belong to a party which is committed to a series of measures which must postpone, so far as I see, even if the country agreed to it, the serious consideration of anything so formidable as a Disestablishment Bill. But I have the conviction that the Church of England and the Church of Wales are destined in the indefinite future to maintain the position they have maintained from an almost indefinite past, for if I can interpret in any way the currents of public opinion, if I am right in seeing below the surface of Parliamentary debates and Parliamentary divisions, the true direction in which the thought of this country runs, I do not think that it runs in the direction of disestablishment. I believe that, perhaps, after a long reaction, men are more and more coming to the conclusion that religion is of the essence of society, and that society cannot be healthy if religion perishes or is atrophied. While I recognise that tendency, and that current of public opinion, I think I also see that more and more people are disposed to think that, if religion be one of the great interests of society, if it be in truth one of the things which we should foster to the best of our ability, it is to an Established Church—not alone, but principally—that that great duty should be assigned."

At a gathering of the Church Missionary Society in Oxford last week the Bishop of Exeter gave an account of his experiences during his recent visit to Japan. Having briefly referred to incidents in his journey across the Atlantic and Canada, and his visit to Niagara and the Lakes, his Lordship spoke of his arrival at Yokohama, from which place he went on to Tokyo, where there was the Brotherhood of St. Andrew. There were six men, all from Oxford, with his son. It was rather curious that his son, being a Cambridge man, should have six Oxford men labouring with him. He wanted more Cambridge men with him. They had a district, as they were unable to instruct the people in that vast city containing 1,200,000 inhabitants; and they were also able to be sent out on any special occasion to different parts of the mission field to take any special work, and return to the home at Tokyo. There was also St. Hilda's Mission, and there were six ladies there who also had no monastic vows; God was using them very wonderfully, he thought, in Tokyo, and he was quite sure, from what he saw, that it was the combination of community Missions with the immense support of married missionaries for pastoral work which was the strength of missionary effort. They could not possibly do without married missionaries. In Tokyo there was also a ladies' institute, and when he was there, the five years for which the ladies had been engaged were just drawing to a close. They were very anxious as to who should be appointed afterwards, and he heard a fortnight ago that the council of the institute had appointed a devoted Church of England lady to be the successor of Miss Macree. The Mikado's daughter was one of the pupils, the very best education given in all Japan to ladies was that given at the Ladies' College at Tokyo. Then let them take such an institution at Tokyo as the Mita School, where there are 2,000 students. Moore, one of their band of brothers, had a house there, and gave instruction, in history he thought it was. They were not allowed to teach Christianity in college hours, but he had a large preaching chapel just outside, and the men crowded to it. The young men were very fond of him, and God was blessing him in that work. His son deeply felt there ought to be four more able men in Tokyo. He might say that the Church Missionary Society felt that they ought to send out two more men. He was going to plead with the S.P.G. next week, and he hoped if the C.M.S. would send out two and the S.P.G. two that that meeting might supply the men. The work was going on quietly, and he saw no undue excitement. He was greeted by some 250 Japanese Christians, who were good enough to arrange a meeting of thanks in the divinity school of his son's house. Let him take them to another point—Nagoya, afterwards so terribly visited by an earthquake. Mr. Cooper Robinson and his wife were there, with their little daughter. The mission was not three years old, and they had a preaching-hall in a portion of the town which contained 35,000 people. Nagoyo had from 200,000 to 250,000 inhabitants, and the district to which he referred was the centre of the most antagonistic Buddhists. Mr. Robinson told him that in the villages roundabout, of from 5,000 to 10,000 people, where the Gospel, as far as he knew, had never been preached by anyone before, he was able to go and hold evangelistic meetings in the theatres holding many hundreds. At first there was great opposition, but it all died away, and now the people looked for it. He (the Bishop) could not but cherish the hope that some of those who lost their lives in that terrible earthquake ten days afterwards had heard the Message of Life before they heard the message to give an account of their stewardship. They went on to Gifu and to Osaka. There the platform was crowded with Christians to welcome them. While he was in this place the great earthquake occurred, in which he, his wife, and son had a very narrow escape from injury, and even death, during the two and a quarter minutes that it lasted, but in that time 9,000 souls were called to meet their God, and some 20,000 were severely injured. Mr. Tyson was the head of the Divinity School there, and he asked him (the Bishop) to speak of the deity of our Lord at a meeting. It was those great foundation questions, questions of the Creed, of eschatology, that were seething in the minds of the Japanese, and what they wanted was to be firmly rooted in the fundamental truths of our most holy faith.

At a meeting of the Statistical Society held this week, Mr. Price, the Treasurer of Oriel, read a paper on "The Recent Depression in Agriculture, as shown in the Accounts of an Oxford College, 1876-90." He traced the effects of the agricultural depression upon the rental of that college during the fifteen years beginning with 1876 and ending with 1890. The former year was taken as the starting-point to avoid the disturbing influence of some changes in the acre age and tenure of some of the college property, which was situated in eleven counties; and, although the year 1874 might be regarded as the true beginning of the depression, until 1878 the rental of the college had tended in an upward direction. The year 1890 was taken as the closing point of the period to be investigated, as marking the time when the depression seemed to have passed its lowest point, and the agricultural interest appeared to entertain feelings of reviving confidence. The acreage of the college estates amounted to 6,068 acres in 1876-77, and to 6,142 acres in 1891; but the rental had fallen from £10,472 in 1876-7 to £7,689 in 1890. The broad result of the depression was thus a fall of 27 per cent. in the rental accompanying a slight increase in the acreage. But the full measure of the depression could only be reached by taking into account certain changes in the conditions of tenure of the property, and by making a detailed investigation of the rack-rented farms. The amount of land let at rack-rent had increased, and that let under beneficial leases and in augmentation of benefices had diminished, and this change would naturally have been followed by an increase in the rental. At the time of the Universities Commission of 1872 an increase in the rental by 1890 of £800 was estimated as the probable result of the termination of the beneficial leases, which were then a common form of tenure of college lands, the annual rent being but a small part of the value of the property, and the major part being represented by the payment of a periodical fine or premium on the extension of the lease. This increase had been more than absorbed in the fall of the rack-rents.

The detailed history of four detached holdings showed reductions of rent from £220 to £180, £270 to £175 10s., £303 to £245, and £193 to £130, and in the last two cases the college paid in 1890 the tithes which the tenant discharged in 1876-77. On a more general account of four larger estates reductions of 50, 43, 33 1-3, and 30 per cent. were found, and a general table of the rack-rented farming tenancies exhibited a reduction from £8,815 to £5,252 in the gross rental, and from £1 14s. to £1 in the rent per acre. Taking into consideration the tithes, the fall in rent amounted to from 40 to 41 per cent. In addition to this, the question of arrears and of temporary abatements had to be considered; and an examination of these pointed to 1879 as the most disastrous year of the period. A fall in rental from £10,462 to £9,681, or 8 per cent., a growth in abatements from £20 in 1876-77 and £255 in 1878-79 to £965 in 1879-80, and an increase in arrears to the extent of £1,178 in 1878-79 and £1,566 in 1879-80, when they amounted to a third of the rental, illustrated this fact. On one estate five out of eight farmers were in arrear in 1879-80, and abatements were granted to all. In one case the arrears amounted to half the rent, in spite of an abatement of more than a fourth, and in another no cash at all was received during the financial year. An estimate of the outgoings on this estate in the shape of rates and taxes, repairs, insurance, management, &c., showed that two-thirds of the gross rental were intercepted on their way from the tenant to the landlord; and during the depression generally the expenditure on repairs had rather increased than diminished. The fall in rent had been greatest on the estate containing the largest proportion of arable land, but the college had not had any farm thrown upon its hands.

In the Convocations of both Provinces last week subjects of great importance were discussed relating to Holy Scripture. The Convocation of Canterbury had under consideration the desirability of providing better marginal references to the Bible than those in common use. It appears that the late Dr. Scrivener has left behind him a most admirable set of references. These, in Bishop Ellicott's opinion, might well be the basis of the list of references which it is contemplated to issue with the sanction of Convocation. The Upper House proposes the appointment of a joint Committee of both Houses to undertake the work, and also the association with the Committee, as "full members," of scholars who may

or may not be Churchmen. The Lower House has assented to this scheme; provided, however, that Convocation itself shall have the final right of confirming the Committee's report, and also of deciding whether the references are to be issued with the Authorised Version or with the Revised Version.

We hope that these safeguards will prove effectual for the purpose of preventing Socinian or other heretical notions being palmed off upon the Church under the guise of marginal notes. Nevertheless, we think it a matter for regret that the Lower House rejected a third safeguard (supported by the new Dean of Chichester, Mr. Randall, in an admirable speech) to the effect that none but Churchmen should sit on the Committee. We hold it to be preposterous to suppose that the Church need have recourse to the aid of various heretics to help her decide the sense of Holy Scripture.

The other subject to which we have referred was introduced in the Convocation of York by the Bishop of Wakefield. Dr. Walsham How related that in a conversation he had had with the late Dr. Liddon, the latter expressed a strong opinion in favour of a careful selection being made by competent authority of such renderings in the Revised Version as are really valuable. These, Dr. Liddon suggested, might be printed as marginal notes to the Authorised Version. The Bishop of Wakefield did not carry his proposal for the appointment of a committee to undertake the task; but he has rendered an important service by calling attention to the subject.

The Convocation of Canterbury has also been occupied with the subject of the Archbishop of Dublin's extraordinary conduct in ordaining a deacon for a heretical sect in Spain. This act compromises the whole Anglican Communion, and it would have been culpably negligent for English Churchmen to let it pass unnoticed. The matter is to be considered by the Bishops of the Southern Province.

Mr. J. A. Sparvel-Bayly contributes an exceedingly interesting paper to the *Bath Chronicle* on the costumes of past periods of English history, as shown in monumental brasses. He says:—"It has been computed that there are between 4,000 and 5,000 brasses now remaining in England, and among them is included a series of ecclesiastical figures of the highest importance, embracing as they do examples of every rank, from the bishop and mitred Abbot to the simple chantry priest. It is somewhat surprising, and a matter for congratulation, that so many priestly figures were spared by William Dowsing and his fellow-visitors appointed to demolish the superstitious pictures in the churches of the various counties in 1643-4, and tends to prove that all respect for the good and gracious acts of kindness and consideration done by the priesthood of England had not completely faded from the hearts of men, and that the unreformed clergy were not so black as it has pleased many to paint them, for some reverence was still shown to their memory. The vestments in which the clergy are commonly represented are of three kinds—the Eucharistic, Processional, and Academic, the Eucharistic consisting of amice, albe, stole, maniple, and chasuble, worn at celebrations of the Blessed Sacrament. Of these the amice was a square white linen cloth placed round the neck in such a manner that the apparels sewed on to one of the sides met in front. Its symbolic meaning is the helmet of salvation, and it was introduced about the commencement of the eighth century. The albe was a linen garment with tight sleeves, reaching to the heels. It was fastened round the waist by a girdle, and was always ornamented with apparels at the wrists and feet. It is symbolical of purity, and is a vestment of very great antiquity, being the origin of the rochet and the surplice. The stole was originally a robe with strips of embroidery in front, but in early times it was much cut down, so that the strips are the only parts retained. It was worn over the neck, and crossed upon the breast, and is supposed to represent the yoke of Christ. The maniple was at first a handkerchief used for wiping the face, but being soon made of silk became unfit for that purpose. It resembles the stole, and is worn over the left arm. The chasuble is the last and outermost vestment. In its primitive form it was perfectly round, but in later days of an oval shape. It is usually ornamented with ospreys, either round the edge or in front, and probably always behind. It was in use in the sixth century, and denotes charity.

"By Bishops the following additional vestments were used:—The tunicle, a long robe closed down the sides, and with tight sleeves; the dalmatic, a long robe with full sleeves, and partly open at the sides and always fringed; the mitre, a cap of linen or silk ornamented with embroidery or precious stones. It was introduced about the commencement of the eleventh century. Objectors to its use should inspect the fine seventeenth century brass commemorating the Protestant Archbishop Harsnett, at Chigwell, in Essex. The gloves are usually ornamented with a device in a square or a circle on the back. The sandals, or coverings for the feet, are worked with a stripe. The pastoral staff was originally a simple crook, and emblematical of the pastoral office of a Bishop over his flock. The upper end is curved, the lower pointed. Mitred Abbots are distinguished from Bishops either by holding the staff in the right hand, and giving the Benediction with the left, or by having it in the left with the crook turned inwards. The crozier was a staff terminating in a cross, and belonged to none below the archiepiscopal rank. The pall is a scarf of white wool marked with four purple crosses. It is the distinctive mark of Archbishops, and is represented in the arms of the See of Canterbury. In processional vestments the cassock was the undermost, and was a long garment reaching to the ground, with narrow sleeves. The surplice was a linen robe, frequently pleated, with very large sleeves, the object of which was to prevent the illuminated books from being soiled by the hands of the minister. The almuce was a cape or tippet of white fur, covering the shoulders, with long lappets in front. The cope was originally a protection against the rain. Its shape is an exact semi-circle, and it is the most highly ornamented of all the vestments. The morse or brooch, which fastens it in front, is often of very beautiful design. The use of the cope is strictly legal, indeed is enjoined upon the clergy of the present day.

"The distinguishing marks of the fourteenth century ecclesiastical brasses are deeply cut lines; the chasuble fitting closely to the body; most judiciously disposed drapery; the amice lying loosely round the neck; the stole and the maniple wider at their ends; and the apparels at the wrist continued entirely round. The priests are represented with long flowing hair. Among the ornaments in the embroidery of this century a peculiar kind of cross known as the fylfot is to be observed. It does not appear to have been the custom to represent priests in the processional vestments till the latter half of the century. In the fifteenth century we find the clergy more generally represented in copes than in chasubles. The orphreys of these are usually highly ornamental, a great prevalence of small foliage being observable at this time. From about the middle of this century the vestments appear to have been made of thicker materials than formerly. The hair is still represented as long and flowing. The incised lines are narrower and less deeply cut. There is no great peculiarity in the ecclesiastical brasses of the sixteenth century, but there is a marked decrease of taste displayed in the apparels and orphreys. The chasuble hangs with a sharp point and thick heavy folds, and there is altogether an increased coarseness of detail. The hair is now worn straight. A few post-Reformation brasses of ecclesiastics in their ancient vestments remain, but the progress of the Reformation tells its tale in the clergy being generally represented as the years roll on in cassock and plain gown.

"The costume of the early military figures is very simple. They all wear *hauberk*, or coat of mail, covering the whole body, with the *coif de mailles* for the head, and *chausses* for the legs and feet. Over this is worn a plain surcoat without sleeves, fastened round the waist by a girdle. The shield is of convex form, supported over the left arm by a *guige*, or strap, passing over the right shoulder. The sword is suspended by a leather belt. The knees are protected by *genouilliers*, and prick-spurs are fastened by a strap to the heels. Banded mail, consisting of alternate rows of mail and leather, seems to have been prevalent after the year 1300. During the reign of Edward II. we notice a gradual change from mail to plate armour, commencing with *roundels*, or circular pieces of metal to protect the arm-pits and elbows. To these were gradually added *greaves* for the front part of the leg; *brassarts* from the shoulders to the elbows; *vambraces* from the elbow to the wrist and *sollerets* for the feet. The gauntlets are also divided into fingers. In this reign the rowel takes the place of the prick-spur, and the *bascinet*, or conical steel helmet, is worn on the head. In the succeeding reign the brasses show that the change to entire plate was then effected, and the *jupon*, a tightly-fitting linen garment, with the *baudric*, or military belt, makes its appearance. On the neck is worn the *camail*, or tippet of mail, attached to the *bascinet* by a light chain. On the elbows *contes* and on the shoulders *epaulières*. The gauntlets have cuffs, and knobs on the finger joints. The sword is now hung on the left side, and a small dagger, called an *anelace*, on the right. Frequently the head is represented resting on a tilting helmet with a crest, &c. Such was the defensive armour worn until about 1410, when complete plate armour came into fashion, a gorget of plate being used instead of the *camail* and a *cuirass* took the place of the *jupon*. A tabard, or coat, embroidered with armorial bearings, both on the body and sleeves, is common in this century. In 1460 a considerable change was effected, the breast-plate assuming a very globular form, and pauldrons protect the shoulders, and the feet are encased in rounded shoes. The knightly figures of this period are frequently decorated with collars of SS. suns or roses. Very little change is observable in the military brasses of the commencement of Henry VIII.'s reign, though an undershirt of mail, divided in the front, becomes somewhat conspicuous. Towards the close of the sixteenth century a great change takes place, and then the armour frequently extends no further than the hips, the legs being covered with hose, often puffed out and ribbed. Firearms were asserting their superiority, and the days of defensive armour were now numbered."

A writer in the *Daily Graphic* gives some gossip on the subject of Crown Jewels. He says:—"The most important of the Crown Jewels is the 'Imperial State Crown of Her Majesty Queen Victoria.' This is a comparatively modern construction, for it was made in 1838 by Messrs. Rundell and Bridge, with jewels from old crowns and others furnished by command of Her Majesty. It was made of diamonds, pearls, sapphires, and emeralds, set in silver and gold, and weighs 39oz. 5dwts. Troy. The most remarkable jewel is that set in the centre of a diamond Maltese cross in front of the crown—the famous ruby which is said to have been given to the Black Prince by Don Pedro, King of Castile, after the Battle of Nagera, near Vittoria, in 1367. This was the ruby worn in the helmet of Henry V. at the Battle of Agincourt. As is often the case with Oriental jewels, it is pierced quite through, the upper part of the piercing being filled up by a small ruby. It weighs 170 carats. In the band surrounding the crown blazes another great jewel, a sapphire, weighing 104 carats; and altogether in the crown are 2,783 diamonds, 277 pearls, seventeen sapphires, eleven emeralds, and five rubies—3,093 stones in all. A popular impression is that the jewels at the Tower are imitation. The superstition is in some sort justified, for the old Imperial crown is set with imitation stones; and the Queen's crown, made for Mary of Modena, wife of James II., is of gold, set with rose cut crystals in silver and imitation pearls. In the Jewel Book of the period, now at the Lord Chamberlain's Office, is the following memorandum:—"An° 1° Regni Regis Jacobi 2do. Item recd. Her Matys, Crown of State, poir 17oz. 10dwt., at £4 1oz., £70 17s. 6d.' The Queen's diadem, which is said to have been worn by Queen Anne, is also set in the same way."

He goes on to remark:—"A general inclination seems to have existed in those dark days, when the position of woman stood on less firm a basis than now, to make the insignia proper to her dignity of inferior materials to the kingly jewels. The King's orb of gold, for instance, was set with 266 diamonds, 511 pearls, eighteen rubies, nine emeralds, seven

sapphires, and one amethyst; but the Queen's orb is set with imitation stones and bordered by imitation pearls; while the Queen Consort's sceptre made for Mary of Modena, according to the memorandum in the Lord Chamberlain's Jewel Book, cost but £74 16s. 2d. Another sceptre made for the consort of James II. cost but little more. It is the ivory sceptre surmounted by a dove, and the Jewel Book records 'One ivory rod curiously garnished with gold, with a dove of gold enamelled, 6oz. 14dwts. 9grs., at £4 1oz., £27 4s. 2d. for the ivory enamelling, and for making it £45.' There are four other sceptres, one of which, called the Old Sceptre, was found in 1814 behind the wainscot of the old Jewel House. It is made of gold, with enamelled ornaments set with imitation stones in silver, surmounted by a white enamelled dove with wings displayed. The King's sceptre (or Queen regnant), of gold ornamented with coloured enamel and set with precious stones in pommel, the precious stones consisting of 301 diamonds, twenty-five rubies, twelve emeralds, and eight sapphires (it cost for 'gold, jewels, and workmanship" £1,025), and another King's sceptre, the charge for which was £440, has 199 diamonds, fifty-six rubies, ten emeralds, and four sapphires. The remaining sceptre is the staff of Edward the Confessor. It is of gold, with chased ornaments surmounted with the orb and cross, and has a steel ferrule. There is a legend that it contains a piece of the wood of the true Cross.

"Also used at the coronation of Kings are a pair of gold spurs called St. George's or the Knightly Spurs. They were made for the coronation of Charles II., and their cost was £63 7s. 6d. Their weight is a little over a pound Troy. Besides these are a pair of jointed bracelets of gold, enamelled with rose, thistle, fleur de lys, and harp; the three Swords of Justice, ecclesiastical and temporal, and the Curtana, or Sword of Mercy; the Ampulla, or Eagle of Gold; the Anointing Spoon; and the vessels of the Altar, stamped with the Cypher and Crown of King William and Queen Mary. There are also a christening font, and many pieces of plate for use on more mundane occasions. Among them the State Salt-Cellar which was presented to King Charles II. at the Restoration, by the City of Exeter; the Wine Fountain, a curious ornament which bears a statuette of Cleopatra with the Asp; and the Maundy Dish, which holds the alms distributed on Maundy Thursday. A curiosity in its way is the replica in paste of the Koh-i-Nor. The diamond is the Queen's own property, and only the model—described as such—is kept at the Tower."

Scribner's Magazine gives an excellent description of station life in Australia. The writer says:—"Many of the Australian stations are of magnificent proportions. 'Old Jimmy Tyson,' as he is familiarly known, who is reputed to be the wealthiest man in Australia, and worth at least £2,000,000 pastures 70,000 head of cattle upon a single one of his properties, and owns stations, both in New South Wales and Queensland, each of which is larger than Bavaria. Mr. Alison, of New South Wales, in his two adjoining stations of Mergular and Canonbar, holds an area greater than Belgium, and in the same colony Mr. William Halliday's 'Brookong' station (one of the finest in Australia) comprises 200,000 acres and carries 250,000 sheep. The three stations in the Riverina district of New South Wales, owned by Mr. Henry Ricketson, carry over 200,000 sheep, but are small compared with some of his other properties, one station in Queensland consisting of over 753,000 acres, or 1,177 square miles. The stations of Fairbairn and Sons, in southern Queensland, and of Elder, Smith and Co., in South Australia, carry over half a million sheep each, and assist very materially in swelling the enormous wool clip of Australia. Figures like the above might be quoted indefinitely, but it is enough to say that at present the pastoral lands of Australia include an area somewhat in excess of that of all the New England States, New York, Pennsylvania, Ohio, the two Virginias, Kentucky, and Tennessee combined.

"Nothing can appear more unpromising to the unpractised eye, either for agriculture or any other useful purpose, than most of the pastoral land in Australia. It consists chiefly of endless plains of sunbaked red and yellow clay, sparsely carpeted with short, dry grass, which is in many places so scant that the sheep seemed pastured upon absolutely bare soil. The experienced squatter, however, has discovered that this sterile expanse produces a grass which, while it seems to wither, retains decided nutritive qualities. Although it can support but a limited number of sheep to the acre, it affords these few a rich and fattening diet. By watching the 'paddocks,' as the various fields are called (some of these 'paddocks' contain 12,000 acres), and changing the flocks from one to another as necessity may demand, he keeps them in excellent order; and although he has learned many bitter lessons from former years of drought, he generally manages to prosper in spite of apparently hostile conditions. He has been taught to place little dependence upon the yearly rainfall, and stores in 'dams' (as he calls his reservoirs scooped out in the hard soil) the abundance of one season against the possible dearth of the next. When grass is plentiful and rank, he garners great quantities of it in stacks or ensilage pits, and endures a siege of two or three years of famine with untroubled mind. Losses he has in these seasons, of course; but they are slight compared with the ruin which often threatened him in former times, and one good year at present more than atones for two bad ones. It is a matter of congratulation, however, when the seasons of ripening and of rain follow each other in due order. The average squatter is not an emotional person, but he is nevertheless accustomed to rejoice loudly when he hears the tumultuous downrushing of the autumn rain reverberating upon his roof of corrugated iron, promising rich pasturage for the lambing ewes, and consequent strength to their offspring. It is astonishing to look forth over the expanse of these erstwhile barren plains and see how suddenly they revive at the touch of the showers. In a few hours the brown wastes of burnt earth are veiled in delicate green, and in a week the grass is ankle-deep, and the sheep, like the young woman observed by the elder Weller at the Ebenezer Junction tea-drinking, seem 'swellin' wisibly before our wery eyes.' The tenacity of the soil, which militates against the growth of crops, assists the grass by holding the water near the surface, where it can be drunk up by the thirsty roots; and so rankly does it grow that the ducks and geese leave the rivers, and the cranes and herons the fens, to feed upon its juicy substance as it lies half-sodden in shallow pools.

"A station at shearing time is one of the busiest places in the world. Hundreds of men are actively engaged in the multitudinous exercises which the occasion demands. Some are driving in the flocks from paddocks that are often forty and fifty miles away. Others are washing the sheep, drafting the various kinds into appropriate pens, dipping those that give indications of disease, and tarring the cuts made by the shears; while the shouts of the herders and the shrill barking of the sheep-dogs add to the excitement. In the long shearing-shed, roofed with corrugated iron, and furnished on one side with pens packed with sheep men, bent half double, and each with a woolly animal awaiting the rape of their fleece, a score or two of between his knees, rapidly ply the gleaming shears. The warm and greasy coat falls around the shearer in unbroken masses; in a few minutes the sheep, a naked and grotesque parody of his former rounded self, is ejected through a small door in the side of the shed, and another, dragged forth by the hind leg and unavailingly kicking and struggling upon the slippery floor, is undergoing the same operation. The rapidity with which the most experienced shearers work is remarkable. A first-class hand will clip from 120 to 140 sheep in a day, and earn therefore the comfortable wage of 15s. to 18s. In many sheds the click of the shears has been exchanged for the whirr and rattle of the shearing machines, which, although no quicker than an experienced workman give a cleaner cut, and, in skilled hands, do not wound the animals. As fast as the fleeces fall they are gathered up by boys and carried to the sorters, and thence to the presses, where they are condensed into bales, marked with the device and number of the station, and then loaded upon drays for conveyance to the nearest railway by straining 'bullock teams.' These picturesque trains of six or seven yoke of oxen are not owned by the squatters as a rule, but by professional teamsters, who follow the movements of the shearers, and truck the wool from the stations at a price agreed upon. Arrived at the great wool stores of Melbourne or Sydney, Brisbane or Adelaide, hydraulic presses squeeze three of the bales into the space that one occupied before, and they are then ready for their long voyage to London or Antwerp. The shearers are quartered on the station, either in the huts which surround the homestead buildings, or in tents pitched hard by, whereform at night are heard to issue gay sounds of revelry, accompanied by the dulcet strains of an accordion, or of fiddle scraped with strenuous bow. The shearer's life, although a hard one, is free and healthy, and has its attractions.

"The labour of shearing is lightened and brightened by the number who engage in it. The toils of the lambing season, however, fall entirely upon the permanent force of the station, which is never large, and in an unfavourable year this limited contingent has abundant work cut out for it. The visitor to Australian stations is, in fact, apt to be surprised at the small number of men engaged upon them. The invention of wire fencing permits the vast runs to be cut up into convenient sections at small expense, so that the numerous shepherds who were formerly indispensable are now no longer required. Indeed, the working force of the largest modern stations may be limited to a manager, two boundary-riders, and three or four hands for general work. If the summer rains have been copious, and a rich carpet of new grass invites the pregnant ewes, there need be no apprehension of unfavourable results. But if the blazing skies of January and February have withheld their moisture, and March has come and gone without its expected showers, there is trouble ahead, and much vexation of spirit. The ewes, scantily fed upon the juiceless grasses, grow weak, and when their hour of trial comes fall in thousands and die of starvation; while their offspring, deprived of sustenance, sprinkle the plains with pitiful fluffy balls. When these conditions prevail the whole station must be constantly patrolled, the fallen ewes assisted to rise and gently led to the water-holes, and to the hay which is carted out by tons from the station-yard, while the motherless lambs are taken to the homestead to be nourished by hand. But in spite of all attention hundreds will die and all the flocks be much weakened. In former years a severe drought in lambing-time spelled ruin, and as many as 20,000 sheep often died on a single run; but nowadays the squatters are well armed against it and regard it with little apprehension.

"The station-owners, who have had the courage, foresight, and endurance to develop the enormous domain of pastoral Australia, form a distinct and characteristic class in the population of the colonies. They are, almost without exception, men of strong physique and enormous vitality, as befits pioneers in a land which, while it has offered encouragement to enterprise, has set the price of success very high in drafts on pluck and energy. There are few romances more absorbing than the life-histories of Australian squatters, nor do the records of nations show greater mutations, conflicts, and revolutions. Battles with hostile tribes of cannibal blacks; storm, flood, and famine; financial stringency and bewildering success in swift alternation—no other race than that which sprang from the loins of England could have endured with equal complacency such enormous vicissitudes. This generation of pioneers is passing away in ripeness of years and the glow of great successes. Large families continue the line, but they are not like their founders. Their life has been easy where that of their progenitors was hard; they know the ways of cities, and have had experience of travel and foreign education, and in expanding their horizon have lost that singleness of aim and intensity of purpose which make the now vanishing squatter class such an interesting study. The increasing luxury of colonial life, and the inevitable division of the enormous estates over which the early settlers ruled like shepherd kings, will ultimately result in the extinction of a class which may fairly be termed the mainspring of Australia's wonderful development.

"The homes which the better order of squatters have founded are as intresting as themselves. Their houses are invariably well-built and commodious structures, standing amid choice gardens, which are like oases in the arid expanse of plain that surrounds them; furnished comfortably, and at times luxuriously, containing libraries, and often equipped with many sorts of musical instruments, upon which the ladies of the station perform with skill. Some of these structures are built of stone, drawn by oxen from quarries fifty, and even a hundred miles away, and represent an enormous outlay, in that every aid to their construction has been furnished by timber merchants and ironmongers from cities which might seem to residents in more settled countries almost to be on the other side of the world. Some few station-owners even possess picture-galleries of value, the most remarkable of which is that owned by Mr. F. W. Armytage, of 'Wooloomanata,' between Melbourne and Geelong, which includes representative works by Munkacsy, Sir Frederick Leighton, Gérôme, and many other modern artists of note in all the leading European schools, and cost its possessor some £25,000. Most station residences have the appearance of a home and a caravansary combined. The quarters of the family are usually supplemented by a commodious structure divided into rooms for guests, who are in the habit of appearing at all times and seasons, either with or without special invitation. If you are known to the proprietor you have but to express a desire to visit him, and are quite at liberty to come, and to bring your friends as well; the latch-string is always out, and 'come when you wish, do what you like, and stay as long as you can' is on the lip and in the eye of your host, who is but pleased when he knows that your acceptance of his hospitality is to be protracted. The hospitality of English country-houses—the truest and finest in the world—maintains here. Your host, his family, and all that is his, are fully placed at your service. If you desire to ride or drive, there are horses, saddles, and 'traps' in the stables, and the servants accept your orders as a matter of course. Are you fond of fishing, you are shown a room stored with tackle. Should you desire to shoot, here is a rack filled with well-oiled breach-loaders, and boxes of cartridges by the score. You go and come as you like—you do not even need to make yourself agreeable—your host entertains you (not you him) and is amply repaid if, on your departure, he receives the assurance that you have enjoyed yourself. Should you wear out your welcome, you never learn of it, and, indeed, your entertainers are glad enough to see faces from the outside world."

ARTS AND LETTERS.

Letters from Mr. R. L. Stevenson, lately received in Edinburgh, state that he has almost finished a history of Samoa, which is mainly political in its bearings. His stepson, Mr. Lloyd Osbourne, mentions that the novelist is stronger than he has been for years, and that he lives mostly out of doors, being three or four hours daily in the saddle.

Mdme. Sarah Bernhardt has now added literature to her varied accomplishments. She has published a ghost story in a San Francisco journal.

Lady Shelley has offered to University College, Oxford, a beautiful monument of the poet by Mr. Onslow Ford, A.R.A., designed in the first instance to be erected on Shelley's grave in Rome. Difficulties have arisen in carrying out the original intention, and a home is to be found for the memorial in the college to which the poet was attached as an undergraduate. His connection with Oxford was, indeed, abruptly severed at the time in consequence of the nature of his opinions; but Shelley's juvenile heresies, and much less in life, have been amnestied by the Angel of Death. His genius and pathetic story remain an abiding possession. Mr. Ford's monumental work is a highly artistic composition in marble and bronze Upon a slab reposes the body of the poet, as it might have been washed up by the waves upon the shore. The slab is supported by winged lions, and in front sits a weeping Muse. The climate necessitates the erection of a covering over the monument, which would have been unnecessary in the sunny South. Lady Shelley has contributed a substantial sum towards that object, and the design for the canopy has, it is understood, been entrusted to Mr. B. Champneys, the architect of Mansfield College. It is hoped that the work may be completed and the monument erected in time for the Shelley Commemoration, which is to be held next August; but it will probably be wise not to count too confidently upon the realisation of that hope.

It is said that Mr. Seymour Lucas, A.R.A., has not only so far overcome the effects of his distressing accident as to be able to get about, but that he is busily engaged on the picture which occasioned his visit to Spain—namely, "Messengers taking to Philip the Second, when engaged as his devotions in the Chapel of the Escurial, the news of the destruction of the Spanish Armada."

The new volume of poems by the late Lord Lytton, which may be expected next month, will be called *Marah*.

At the last meeting of the Society of Antiquaries Mr. Westlake communicated a note on one of the clerestory windows in Fairford Church, in which he suggested that the three Royal figures depicted in the painted glass represented the Emperor Henry, King Henry VI., and either Henry IV. or V., and not Charlemagne, St. Edward, and St. Edmund, as suggested by the late Rev. J. G. Joyce.

Canon Yard has offered his valuable theological library to the Archdeacon and clergy of the Archdeaconry of Northampton for the encouragement of theological study and learning.

Miss Rosalind Ellicott is setting to a cantata a poem by Mr. Lewis Morris. Its title will be "The Birth of Song." It will be for soprano and tenor solo, chorus, and orchestra.

The fourth and last volume of the posthumous works of Count Von Moltke is expected to be published next month.

M. de Morgan, the well-known Assyriologist, is charged with a special mission to investigate and report to the Egyptian Government upon the condition of the Antiquities Department. It is hoped, and it is not improbable, that the result will be a permanent change in the management.

Correspondence.

OLD AGE PENSIONS.

Sir,—the air is full of schemes, more or less practicable, for promoting pensions for the aged poor. It is now thought by all that the Union Workhouse is not the proper place for an honest labouring man to spend the closing years of his life in. In truth, the well-being and prospects in life of the working man have recently become subjects of, apparently, all-engrossing interest; and by strange coincidence, the feeling grows in intensity as the present Parliament draws nearer to its appointed end, and an appeal to the electorate becomes imminent.

My zeal (*valeat quantum*) is not so new-born, and is, certainly, not affected by any considerations of party. Schemes with the above object have been propounded, in turn, by my friend, Canon Blackley, Mr. Joseph Chamberlain, Mr. Charles Booth, Mr. Vallance (Clerk to the Whitechapel Board of Guardians), and others. They are, one and all, in my humble judgment, open to *some* object. For instance, to provide pensions, wholly or in part out of the rates, would be to tax the thrifty for the benefit of the unthrifty—to make honest, hardworking taxpayers find pensions for the idle and drunken! One of the schemes is to cost the modest sum of £10,000,000 a year.

Anything, too, in the nature of compulsion is, I think, wrong in principle, and would be, moreover, generally impracticable. For compulsion I would read *education*. The only true principle, I believe to be self-reliance—the forces of individual effort and will. A man should not look to the State or anyone else besides himself to pay the cost of his pension.

My object, moreover, in writing is not to discuss the merits of these rival schemes, but to make more widely known the facilities for securing a pension in old age, which are now immediately available, and are, I believe, within the reach of all.

In the Hampshire Friendly Society we have tables which combine, for one payment, a pension together with a weekly allowance during sickness. It is an unique feature in this society—I know of no other society in which a pension can be so assured for. I believe that the Foresters' and Oddfellows' Societies provide pensions or deferred annuities, but under tables separate from those relating to sick pay; and, I am informed, very few assure under those tables. That, also, was the experience of the Hampshire Friendly Society before the combined tables were introduced. The fact is that a man (say) at the age of 20 cannot easily bring his mind to the thought of making provision for five-and-forty years ahead. The contingency of what may happen to him in that far-off time is too remote for his serious consideration. The advantage, then, of the combined table lies in this—that the member scarcely feels at all the trifling extra payment for his pension, and almost unconsciously provides for his old age.

For instance, a member joining at the age of 18 or 19 has to pay for assuring (in addition to sick pay) a life pension of 5s. per week, at the age of 65, twopence per week extra; or, if he defers his pension until the age of 70, less than one penny per week extra. An old man can live on 5s. a week well enough if he has any relatives or friends he can lodge with.

Surely, the extra payment above mentioned should present, at that age at all events, no serious difficulty. What does it mean? Foregoing, possibly, one pipe of tobacco, or one glass of beer during the week—a beverage which (independently of the cost) I venture to assert (*pace* the publican!), as retailed, and in view of its doubtful constituents, had better be foregone than not.

The addition of the pension in the combined tables is obviously of the greatest value. Many a man may live to a somewhat advanced age without experiencing sickness, but the time will assuredly come (if he lives so long) when his physical strength will fail him, and his constitution, by dint of hard labour and exposure, will be simply worn out, and no more money can be earned. No one need be uneasy as to the prospects of this society.

The system to which I have above called attention is, at all events, one plan—sound and feasible, and in present practical operation—for making an insurance against distress after the age of 65. It will be some time, I fear, before any general scheme will be found to be so universally acceptable and so matured in all its details as to be carried out in practice.

I am, Sir, your faithful servant,
R. JONES-BATEMAN.

Otterbourne Grange, Feb. 10.

SCHOOLROOMS FOR PUBLIC MEETINGS.

Sir,—We hear so much of schoolrooms under private control being refused for political uses that it is interesting to find a case in which a School Board will not allow a meeting to be held in their schoolroom for a like purpose. The village of Stanton is included in the Ixworth Division of the West Suffolk County Council. The schoolroom is the only place in the village suitable for a public meeting. I made application for its use, and received the following answer from the Chairman of the Board:—"As there is no contest the Board do not see that a meeting is necessary at Stanton, and I am requested to inform you that you cannot have the use of the room for the meeting you propose." I am therefore unable before the election to consult with those whom I desire to represent, but must wait until the summer, when I can hold open-air meetings.

I am, &c.,
F. D. PERROT.

Ixworth, February 13, 1892.

The income of the Society for the Propagation of the Gospel last year was £116,520. While there was a decrease under the head of legacies, the voluntary offerings showed an increase of £1,100.

An East-end clergyman lately asked a gathering of about 200 children this question: "What is water used for?" Among the answers were such as the following:—"To give horses," "To wash clothes," "To put out fires," "To wash streets," but not one child said, "To drink."

SOCIETY.

A marriage has been arranged between Captain Frank Tothill, Royal Artillery, eldest son of Mr. Francis Tothill, of Stoke Bishop, and J.P. for Gloucestershire, and Winifred Arnold, daughter of Mr. Edward Arnold Pittis, of 16, St. Stephen's-square.

Also between Lieutenant Harry Tothill, R.N., younger son of Mr. Francis Tothill, of Stoke Bishop, and J.P. for Gloucestershire, and Hilda Montgomerie, only daughter of Dr. Beddoe, LL.D., F.R.S., of The Chantry, Bradford-on-Avon.

Also between Roy, son of the Rev. F. A. Stewart-Savile, of Kilmorie, Torquay, and Katherine Evelyn, daughter of Henry Lumsden, of Pitcaple Castle, Aberdeenshire, and 13, Southwell-gardens, London.

Also between Mr. L. Norman Neruda, eldest son of Lady Hallé (Mdme. Norman Neruda), and May, eldest daughter of Mr. John East Hunter Peyton, of 5, Fourth-avenue, Brighton, late of Wakehurst Place, Sussex.

Also between Captain the Hon. John Forbes (Master of Sempill), Army Service Corps, and late 79th Cameron Highlanders, eldest son of Lord Sempill, of Craigievar Castle and Fintray House, Aberdeenshire, and Gwendolen, elder daughter of Mr. Herbert Prodgers, of Kington, Chippenham, Wilts.

Also between Mr. Percy Browne, late Royal Dragoons, son of Mr. W. J. Browne, Buckland Filleigh, North Devon, and of Moorak, South Australia, and Gracia, daughter of Mrs. Lees, of Beaucroft, Wimborne, and of the late Mr. T. Evans Lees, Woodfield, Oldham.

Also between the Hon. Mark M'Donnell and Miss Emily Osborn, fourth daughter of the late Sir George Osborn, Bart., and Lady Elizabeth Osborn.

Also between Mr. Walter de Winton, 1st Life Guards, of Maesllwch Castle, Radnorshire, and Hylda, daughter of General and Mrs. Marshall, of Broadwater, Godalming.

Also between the Rev. George Noel Storrs, M.A., vicar of St. Stephen's, Tonbridge, and Constance Lucy, youngest daughter of the late Charles Dobson, of Broome Park, Betchworth, and of Mrs. Dobson, of South Frith Lodge, Tonbridge.

Also between Mr. Clayton Glyn, of Sheering Hall, Harlow, Essex, and Elinor, youngest daughter of the late Douglas Sutherland and Mrs. Kennedy, of 25, Davies-street, Berkeley-square.

A marriage has been arranged, and will take place in May, between James Logan Stewart, 7th Hussars, eldest son of Mr. Stewart, of Alltyrodyn, Cardiganshire, and Eveline Mary, second daughter of General the Hon. Sir J. C. Dormer, K.C.B., Commander-in-Chief, Madras.

Owing to mourning the marriage of Mr. Alfred Hardcastle and Miss C. F. Lloyd is postponed till early in March.

The marriage arranged between Mr. Cecil Fane, youngest son of the late Colonel John Fane, M.P., of Wormsley, Oxfordshire, and Miss Goddard, only daughter of the Rev. Thomas Ward Goddard, M.A., of Nazeing Vicarage, Waltham Cross, Essex, will take place soon after Easter.

The marriage arranged between Mr. Edward D. Hargreaves and Miss Evelyn Cecilia Braddyll will take place on the 30th of March, at St. Andrew's Church, Southport.

The marriage of Miss Katherine Arnold with Dr. Hamilton-Earle, R.N., will take place in Kensington in the latter part of April. It is uncertain if Sir Edwin Arnold will be at home to give his daughter away; he is only now convalescent from his recent attack of influenza, and has been obliged to cancel all his American engagements, as he intends seeking rest and health for a time in the Southern States.

The marriage arranged between M. le Baron Despine, and Miss Anne Somers Cocks, youngest daughter of the Hon. John Somers Cocks, will take place on Tuesday, the 1st of March, at the Oratory, Brompton.

The marriage of Mr. Arthur Stanley Wilson with Alice Cecil Agnes, eldest daughter of the Hon. Lady Filmer and the late Sir Edmund Filmer, Bart., M.P., took place in St. Peter's Church, Eaton-square, on Wednesday afternoon, in the presence of a large circle of relations and friends. The bridesmaids were Miss Daisy and Miss Dorothy Filmer, sisters of the bride, Miss Muriel Wilson, sister of the bridegroom, Miss Louisa Cotterell, Miss Myln, and Miss Kennard. Sir Perry Van Notton Pole was the best man. The officiating clergy were the Rev. James Foord and the Rev. John Storrs, the vicar. Lady Filmer gave her daughter away. The ceremony over, the wedding party proceeded to Baron and Baroness Henry de Worms' residence in Grosvenor-place, which had been kindly placed at Lady Filmer's disposal for the reception. The bride received some handsome jewels, including a diamond tiara and diamond bandeau with crescent and star from the bridegroom, a pearl and diamond necklace from Mr. and Mrs. Arthur Wilson, a pair of bonnet pins set with sapphires and diamonds from the Duke of Fife, sapphire and diamond bracelet from Mr. Alfred de Rothschild, and an antique amethyst pendant set round with pearls and diamonds and a gold bonnet pin studded with pearls, rubies, and sapphires from Baroness Henry de Worms. A large quantity of plate was presented to the bridegroom, including a silver vase from the Holderness Hunt, silver tea and coffee service with kettle from the captains of Wilson and Sons' liners, silver dessert dishes and jug from the engineers of the steamers, and a massive silver bowl from a few tradesmen at Hull.

The marriage of Mr. Harry Officer Blackwood and Iala Jessie, second daughter of Mr. Mackenzie, of Newbie and Farr, took place on Tuesday at Fawley Church, near Henley-on-Thames. The officiating clergy were the Hon. and Rev. Algernon Parker, rector of Bix, and the Rev. Afric Tanner, rector of the parish. The bride was given away by her father, and Mr. George Blackwood, brother of the bridegroom, acted as best man. The bridesmaids were Dorothy Mackenzie, Miss Kathleen Mackenzie, Miss Blackwood, Miss Eleanor Blackwood, Miss Rhodes, and Miss Clarice Molloy. At the conclusion of the service the party were entertained at breakfast at Fawley Court by Mr. and Mrs. Mackenzie, after which Mr. and Mrs. Harry Blackwood started for Dover, *en route* for Paris.

The marriage of Count Isvolsky, Chamberlain to the Emperor of Russia, and Countess Marguerite Toll, youngest daughter of Count Toll, Russian Ambassador to the Danish Court, and Countess Toll, was celebrated on the 10th inst. with much solemnity at Copenhagen. The first part of the ceremony took place in the Imperial Alexander Newski Chapel, where the Dean, M. Wolobujeff, officiated. The bride and bridegroom were attended by Baron Beck-Friis, the Swedish Ambassador at Copenhagen, and Baroness Beck-Friis, and by Baron and Baroness Trauttenberg. Prince Luow and Count Palin, attached to the Russian Legations at Berlin and Vienna, officiated as marshals to the bridegroom. After the ceremony in the Imperial Chapel, the brilliant assembly drove to the Russian Legation, where the religious ceremony was completed, Countess Toll being a Protestant. After the completion of the wedding ceremony, Count and Countess Toll gave a grand supper in the large dining hall of the Legation. Among the innumerable wedding gifts was a magnificent bracelet from the King and Queen of Denmark. The bride wore a beautiful robe of white satin, with a great many diamonds, a wreath of orange blossoms, and a very handsome veil. Countess Toll, the bride's mother, wore a robe of red velvet trimmed with fur; Baroness Beck-Friis was in red velvet, and Baroness Trauttenberg in yellow satin, Countess Rantzau wore a red silk robe, trimmed with black lace; Mdme. Estrup was in grey satin; Baroness Blixen-Finecke in white satin, &c. The newly-married couple drove to the Hôtel d'Angleterre, where they were to remain for about a week before proceeding to Rome.

The marriage of Mr. Osmond Hicks, son of Mr. Henry Hicks, of Heath House, Weybridge, and Miss Alice Fairfax Mason Ashmore, daughter of Mr. Sydney Ashmore, of New York, was solemnised on the 13th inst. in St. Paul's Church, Knightsbridge. The officiating clergy were the Rev. W. B. Money, M.A., rector of Weybridge, and the Rev. F. C. Bland, B.A., brother-in-law of the bridegroom. The bride wore a dress of rich white corded silk, trimmed with old point lace, and made with a very long train, her veil of the same lace as that on her dress, fastened with diamond ornaments, and she carried a bouquet of white lilac. There were four bridesmaids in attendance, wearing dresses of rose pink Bengaline, and beefeater hats, ornamented with green and pink feathers. The bride's sister, Mrs. H. Beckwith Ashmore, afterwards entertained the wedding party at 59, Cadogan-square, and later in the afternoon Mr. and Mrs. Osmond Hicks started to spend the honeymoon on the Continent. The bride's travelling-dress was of grey cloth, with which she wore a grey hat, ornamented with grey feathers and silver.

The marriage of Mr. John Norton Tonge, younger son of the late Mr. J. Tonge, of Morants Court, Sevenoaks, with Miss Edith Boosey, daughter of Mr. Charles Boosey, of Bickley, was solemnised on the 9th inst., at St. George's Church, Bickley, Kent. The bride wore a dress of rich ivory satin and real orange blossoms, and carried an exquisite bouquet of choice exotics. The four bridesmaids' costumes were of white Bengaline trimmed with pink Japanese crêpe and beaver, and beaver-coloured straw hats ornamented to match. They carried bouquets of pink roses and carnations, and wore pearl and diamond fly-pins, the gift of the bridegroom. The officiating clergy were the Rev. R. Wood, vicar of St. George's, and the Rev. W. Fleming. The wedding was a quiet one, only relations and a few intimate friends being invited.

The marriage of Mr. Walter Gilbert Barton Browne, Royal Fusiliers, youngest son of Major-General C. F. Browne, of Canonsleigh Abbey, Devon, with Mrs. Gramshaw, only daughter of Commissary-General Moore, of Correagh, Kew, Surrey, was celebrated on the 10th inst., at St. Anne's Church, Kew. The bride wore a dress of ivory-white corded silk, made *en princesse*, with deep collar slightly open at the throat and finished with a ruffle of chiffon; large picturesque hat of white felt, ornamented with cream ostrich feathers, and carried a bouquet of white flowers, the gift of the bridegroom. The officiating clergyman was the Rev. W. H. Bliss, vicar of Kew. The ceremony over, the bridal party assembled at Correagh, the residence of the bride's father, where a reception was held, and later in the afternoon the newly-married pair left for London, *en route* for India. The bride went away in a tweed tailor-made costume and long green cloak, trimmed with astrachan; large green hat, ornamented with black ostrich feathers and humming birds.

The marriage of the Rev. Charles R. Fowke, son of Sir Frederick Fowke, Bart., of Lowesby Hall, Leicestershire, with Miss Ela Douglas, third daughter of the Right Rev. Lord Bishop of Aberdeen and Orkney and the Hon. Mrs. Douglas, of Albyn-terrace, Aberdeen, was solemnised at St. Mary's Church, Aberdeen, on the 10th inst. The bride's two sisters, who acted as bridesmaids, wore dresses of white cloth, trimmed with beaver fur, and yellow silk waistcoats; white felt hats, ornamented with brown ostrich feathers, and carried bouquets composed of yellow daffodils. The bride was attired in white brocaded satin, with a tulle veil; her ornaments were diamonds and pearls, and she carried a bouquet of the choicest white exotics (the gift of the bridegroom). The Lord Bishop of Aberdeen performed the marriage rite, assisted by the Rev. and Hon. H. Douglas, of St. Paul's, Worcester. Breakfast was afterwards served at the residence of the Hon. Mrs. Arthur Douglas, but, owing to mourning, only relations were invited; and later in the afternoon Mr. and Mrs. Charles Fowke left for Dalmahoy, the residence of the Dowager Countess of Morton, in Midlothian. The bride went away in a costume of brown cloth, trimmed with green velvet, and brown felt hat, ornamented with green ostrich feathers.

The marriage of Mr. Ernest Sampson, of the Hoo, Suckley, Worcestershire, son of the late Mr. John Sampson, of Brympton, Somersetshire, with Miss Bessie House, twin daughter of the late Rev. T. H. House, of Anderson Rectory, Dorsetshire, was solemnised at Radipole Church, Weymouth, on the 9th inst. The ceremony was performed by the Rev. Arthur Sewell. The bride, who was given away by her brother, Mr. Edward H. House, was attired in a travelling costume, and was attended by two bridesmaids. Mr. W. W. Sampson attended the bridegroom as best man. Subsequently the newly-married couple left *en route* for the South Coast, where the honeymoon will be spent.

The Pau Hunt ball, which took place on the 11th inst. in the large ballroom of the Casino, was not successful. It was intended that the ball should begin at 10.30 p.m., but there was no dancing till nearly midnight, and all the world had not arrived an hour later even than that; some, indeed, only appeared in time for the cotillon, which began at 2 a.m. There is no doubt that such late hours a good deal spoil at least the first half of a ball for those who like to come a little earlier. Among those present were the Prince and Princess Hatzfeldt, Lord Howth, Lady Herschell and Miss Kinderaley, the Hon. Mrs. Bingham, Mdme. Escandon, Sir Charles and Lady Fairlie Cuninghame and the Misses Cuninghame, Sir John and Lady Nugent, Mr. and Mrs. Hope Vere, Major, Mrs., and the Misses Hutton, Mrs. Ronan Hamilton, Mr. Maude, M.F.H., &c. Some of the dresses were lovely, and a few exceptionally pretty and worthy of

description. Among these was the Princess Hatzfeldt's brocaded gown of faint opal coloured shades, trimmed with the brightest turquoise-blue velvet; the wide, full sleeves were finished off with bands of the blue velvet at the elbows, and there was a broad plastron of the same on the square-cut bodice. Mdme. Escandon's dress had a long train of gold-coloured satin, worn over a front of white satin, and pearl embroidered gauze; the full sleeves were of chiffon, and the bodice had a deep frill of the same. Mrs. Hope Vere wore a perfectly-fitting dress; the skirt and part of the bodice were of black and and white striped silk, the upper part of the bodice and the short sleeves were a lovely shade of pink, and a pink ruche at the hem of the dress in front carried out the same idea. Lady Herschell was in white brocaded satin; Lady Nugent also wore white. Mrs. Albert Bingham had a black satin dress, trimmed with steel passementerie, the bodice being nearly covered with steel beads. Lady Cuninghame was in black and pale blue, and the Misses Cuninghame wore pink silk dresses, the bodices made Empire style. The Misses Huttons' white dresses were embroidered with broad bands of forget-me-nots round the foot of the skirt, and the bodices were prettily trimmed with the same flowers.

The leading members of the Belgian aristocracy have been engaged in getting up some wonderful *tableaux vivants*, representing the Legend of Sainte-Godelieve. These tableaux, which have met with the success they amply deserve, took place on the 12th, 13th, and 14th insts., at the Palais de Académies, Brussels. The first night was considered as a rehearsal, and tickets were sold half price, but the Queen and Princess Clementine honoured the performance with their presence on the next night, and the Countess of Flanders and her daughters were present at the third performance. The young Comtesse de Caraman-Chimay made an ideal Saint; she might have been an exquisite painting in an old missal. The Princesse de Rubempré, Baronne de Mévine, Mdles. de Reuzis and de Woelmont, Mme. Reyntiens, a beautiful brune, the Prince and the Duc d'Arenberg, the Comte d'Hespel, the Baron Goethals, and many others, took part in the performance, the profits of which, for a local charity, have been enormous. The celebrated portrait painter, M. Blanc Garin, grouped the figures, and the tableaux were accompanied by the most exquisite music. The playing of the well-known violoncello *virtuose*, M. Jacob, was especially admired.

The first Levée of the season was held by his Excellency the Lord-Lieutenant, at Dublin Castle, on the 16th inst. The first Drawing Room took place on the 17th inst. Owing to the Court mourning, the number of *debutantes* was unusually small. Her Excellency Lady Zetland wore a train of black Lyons velvet from the shoulders, lined with satin, and ornamented with ostrich plumes and large jet birds; the dress of black duchesse satin, embroidered in bands of fine jet, edged with narrow jetted satin frills; the bodice to correspond, and draped with very handsome black lace. Her Excellency wore a tiara, necklace, and stomacher of superb diamonds. Lady Hilda Dundas wore a train and corsage of white duchesse satin, ornamented with large soft true-lover knots of white velvet; the Empire bodice draped with folds of lisse from the shoulders, folded under a high belt of pleated white velvet, and long sash to match; a long tulle veil and Court plume, and diamond ornaments.

The marriage of Dr. Charles Petre Lovell, only son of Samuel Lovell, Esq., 68, Gloucester-gardens, Hyde-park, W., to Clara Jane Turle, only daughter of the late Henry Turle, of Taunton, was celebrated at St. Mary's Church, Wimbledon, recently, by the Rev. C. C. Chamberlain. The bride was attired in a travelling costume of light-coloured fawn cloth, with waistcoat and trimming of Bengaline silk, and large hat with feathers to match. She carried a bouquet of white flowers and lilies of the valley, the gift of the bridegroom, and was attended by her two little nephews, Masters Charles and Bernard Turle. After the ceremony, the wedding party were received by Mr. and Mrs. Edward Turle at Wimbledon School. Later in the afternoon Dr. and Mrs. Charles Petre Lovell left for Brighton, *en route* for Paris.

The marriage of Baron Kurt Schenk zu Schweinsberg, Royal Prussian Civil Service, Cassel, son of the late General Louis zu Schweinsberg, Commander of Cassel, with Agnes Maude, eldest daughter of the Rev. John Jackson, rector of Ballinderry, co. Armagh, was lately celebrated. The church was beautifully decorated for the occasion, and the ceremony was performed by the bride's father, assisted by the Rev. D. Carter and the Rev. P. Berkey. The bride, who was attended by five bridesmaids, was given away by her uncle, Dr. Traill, F.T.C.D., and the bridegroom was accompanied by his brother, Baron Eric Schenk zu Schweinsberg, of the Hessian Life Guards, who acted as best man.

The Bachelors of Kingstown lately gave a *bal poudré* which was a great success. The Townhall was tastefully decorated, and on the top step of the stairs stood two boys dressed as courtiers of days gone by. They presented the programme of the evening to each incoming guest. The scene on entering the ballroom was brilliant. Black costumes, which suit well powdered hair, were little worn, though Miss Perry looked pretty in her well-made black dress, as did also Miss Ormsby, who wore a dress of black richly embroidered in gold. The youngest Miss Wynne looked well in a fresh blue costume, as also did Miss Jackson in her peacock-blue and white lace. The white and cream dresses were certainly the best. Miss Ball, of Tudor Hall, wore white silk, gracefully trimmed with buttercups. Another white dress was profusely decorated with snowdrops. The Misses Gibton looked well in ivory silk and gold trimmings, the powdered hair becoming their classical style of beauty. Mrs. Chadwick, of Mountoun House, was much admired; her costume was charming alike in colour and design. Dancing was kept up until five o'clock with great irit, Mr. Mervynn Brown's band playing a varied and new selection in excellent time. A word for the young bachelors—each was labelled with a white silk badge, with letters "Bachelor" in gold.

The marriage of Mr. John G. Burdon, younger son of the Rev. J. Burdon, of The Castle, Castle Eden, Durham, late rector of English Bicknor, Gloucester, with Miss Blanche Louisa Somerset, daughter of the late General Edward A. Somerset, C.B., and Mrs. Somerset, of Troy House, Monmouth, was solemnised recently at the church of St. Michael and All Angels, Michael Troy, near Monmouth. The officiating clergy were the Rev. Plantagenet Somerset, vicar of Raglan, cousin of the bride, assisted by the Rev. H. M. F. Biddle, rector of the parish. The bride's dress was of white duchesse satin, trimmed with Brussels lace; white tulle veil, fastened with a diamond star, the gift of the bridegroom, and wore a pearl and diamond necklace. The bridesmaids wore white pompadour dresses, edged with rose ruching, and white felt hats with ostrich tips and rose ribbon; each wore a pearl and turquoise bangle, the gift of the bridegroom. Subsequently the newly-wedded couple left *en route* for the Riviera. The brides going-away dress wos of réséda cloth, with white embroidered satin waistcoat; Tudor cloak, and hat to match.

The marriage of Mr. Charles Joseph Brown, of Glan Russell Park, second son of the late Mr. Samuel Brown, of Loftus Hill, Yorkshire, with Ada Isabella, widow of Mr. Tomkyns Dew, of Whitney Court, Herefordshire, and daughter of the late Captain Edward Rudston Read, 9th Lancers, was celebrated in St. Margaret's Church, Westminster. The bride wore a dress of rich satin entirely covered with old Brussels lace, the gift of her aunt, Mrs. Palmer, and trimmed with sable with full Court train of dove-coloured moiré antique, and carried a lovely bouquet of pale pink roses and orchids, the gift of the bridegroom. Her jewels included a diamond tiara and brooch, also the bridegroom's gift, a diamond crescent from Mr. Harry Rudston Read, and an emerald and opal bracelet from her aunt, Mrs. Palmer. Her little daughter followed as trainbearer, carrying a small posy of lilies of the valley, the gift of the bridegroom. The ceremony was performed by the Rev. Edgar Sheppard, Sub-Dean of the Chapels Royal, assisted by Archdeacon Farrar. A reception was afterwards held at Whitehall-gardens, the residence of the bride's aunt, Mrs. Palmer, and in the course of the afternoon Mr. and Mrs. Charles Brown left for the South of England. The bride travelled in a costume of natural vicuna cloth, trimmed with sable, a toque to match, and seal mantle trimmed with sable.

The marriage of Mr. Francis Arthur Beauchamp, youngest son of the late Captain Edward H. Beauchamp, Royal Navy, and Beatrice Frances, youngest daughter of General Sir Richard Kelly, K.C.B., of Mucklon, co. Galway, and Shrublands, Earley, Berks, took place recently at St. Peter's Church, Earley, Berkshire. The bride wore a bodice and Court train of rich white brocaded silk, the former being trimmed with embroided chiffon, ostrich feathers, and sprays of white heather and orange blossoms. The petticoat was edged all round with a ruche of ostrich feathers; she wore orange blossoms and white heather in her hair, and a tulle veil, and carried a shower bouquet of white orchids and orange blossoms, the gift of the bridegroom. Master Maurice Simonds, cousin of the bridegroom, acted as page, wearing a King Charles I. costume carried out in white velvet; with heliotrope waistcoat, and doublet lined to match, and a gold fox-head pin, the gift of the bride. The bridesmaids' dresses were of white corduroy, made with corslet bodices, filled up with heliotrope chiffon, and trimmed with ribbon to match; tulle veils and wreaths of Parma violets, and they carried bouquets of the same flowers mixed with lilies of the valley, which, with gold and pearl arrow brooches, were the gifts of the bridegroom. The ceremony was performed by the Rev. H. Golding Palmer, of Holm Park, cousin of the bridegroom, assisted by the Rev. G. B. Vissey. Sir R. and Lady Kelly afterwards welcomed the wedding guests at Shrublands, where a reception was held, and later in the afternoon the newly-wedded pair left for Torquay. The bride's travelling dress was of grey corduroy, with Zouave jacket, over a silk waistcoat trimmed with grey passementerie; a ruche of grey silk edged the skirt; she wore a grey felt hat, ornamented with feathers to match, sealskin coat and muff.

The marriage of Captain Herbert Batson, youngest son of Mr. Thomas Batson, of Ebberley, North Devon, with Miss Ella Florence Charlotte Snow, of The Quarries, Exeter, was solemnised recently at the parish church of St. Thomas the Apostle, Exeter. The bride wore a dress of rich ivory satin, plainly made, with a long train; the front of the skirt was draped with Brussels lace flouncing, a deep frill of the same forming a fichu round the neck of the bodice. Her veil was of old Honiton lace, and her ornaments consisted of a pearl necklace (the gift of the bridegroom) and a diamond crescent. She carried a bouquet of orchids and lilies, and was attended by six bridesmaids, who wore dresses of white China silk, with Irish lace collars and cuffs, and sashes of pale yellow. They wore large white hats trimmed with pale yellow ribbons and white feather trimming, and carried bouquets of yellow orchids and tulips (the gift of the bridegroom), who also presented them with gold brooches with the device of a bat's wing and initials H. and F. in pearls. The ceremony was performed by the Rev. E. F. Russell, of St. Alban's Church Holborn, assisted by the Rev. M. Swabey (vicar of the parish), and the Rev. C. Blakiston (vicar of Exwick). Subsequently the bride and bridegroom left for North Devon. The bride's travelling dress was of deep pink corduroy cloth, trimmed with black lace, with hats to match.

The marriage of Mr. Louis Eugène Will, of Kensington, second son of Mr. Louis Will, late Consul-General of the German Empire at Havana, with Miss Lily Austin, second daughter of Mr. John Austin, M.P., of Castleford, was solemnised recently, at St. Joseph's Roman Catholic Church, Castleford. The bride wore a rich ivory white duchesse satin dress, trimmed with lisse and Brussels lace; the front of the bodice was ornamented with deep pearl fringe; tulle veil and orange blossom; ornaments, pearls. She carried a bouquet of white flowers. Behind them came the eight bridesmaids attired in white Bengaline, trimmed with lisse; large white hats ornamented with lisse and white feathers. Each carried a white feather fan, the gift of the bridegroom. Mrs. Austin, the bride's mother, wore a handsome costume of grey brocade, trimmed with steel fringe, bonnet to correspond. The bride's travelling-dress was made of a beautiful soft shade of fine amazon brown cloth, trimmed with beaver and gold galon, the hat and muff to match. After a *recherché* breakfast, Mr. and Mrs. Louis Will drove from Red Hill *en route* for London and Torquay.

CHIT CHAT.

It is officially announced that Sir Frederick Roberts has chosen the title of Baron Roberts of Candahar, in Afghanistan, and of the city of Waterford. Sir Arthur William Acland Hood that of Baron Hood, of Avalon, Somersetshire, and Sir William Thornton that of Baron Kelvin, of Large, in the county of Ayr.

The contributions towards the restoration of Gloucester Cathedral amount to about £4,100, the estimated cost of the work being 6,000.

As the result of his observations during his recent visit to Japan, the Bishop of Exeter is very hopeful of Christian Missions there, and believes the eleven natives already ordained will be multiplied tenfold in a few years. An influential native expressed to the Bishop his conviction that in a few years Japan will become Christian on the lines of the Church of England.

Mdme. Clara Louise Kellogg, the American prima donne, has contributed to a United States paper some interesting reminiscences of celebrated people whom she met during her professional career. She describes the ordeal of singing at a Court concert in London as being a trying one. The stage is arranged with with chairs rising tier above tier, and before Royalty enters the room the singers seat themselves and await their turn on the programme. After singing, each artists sits down again, remaining until the concert is finished. The absence of applause is a dispiriting feature. No kind of demonstration is made, no matter how well a singer may acquit herself. The Prince of Wales shook his programme about a little when he wished to express approval. The only distraction was that of seeing the fine uniforms and splendid dresses and jewels of the guests. Mdme. Kellogg relates how the Viscountess Combermere of those days, somewhere in the seventies, poured her hot tea into the saucer and said: "Now, ladies, do not think this rude, for I have just come from the Queen and saw her do the same. Let us emulate the Queen." Whereupon every one present drank their tea from their saucers.

France has been blessed with no less than twenty-six Ministries in twenty-one years. Not one has lived for as long as twenty-six months, though M. Jules Ferry just managed to get over the two years. M. de Freycinet's Ministry, which has just resigned, lasted for one year and eleven months. It is noteworthy that M. de Freycinet has been Prime Minister no less than four times in twelve years.

A Chilian officer, writing on the effect of the Mannlicher rifle (1888 model), says that the first trials were made by the Congressionalist troops in their conflict with Balmaceda. At the battles of Concon and Placilla 3,446 men out of 9,925 combatants on the Parliamentary side were armed with the Mannlicher rifle. This weapon is remarkable for its precision at all distances. The handling is very easy to learn, and the construction is solid and of good quality. The wounds made by the bullets with this rifle are seldom mortal, and unless they prove fatal they are easily healed. Sixty-six per cent. of the wounded soldiers on the Dictatorial side received bullets from the Mannlicher rifle. Balmaceda's troops were terrified by the effect of the volley. As regards accidents to the weapon in firing they amount to 7 or 8 per cent. after the discharge of 160 to 200 shots. The accidents were mostly caused by the bursting of the barrel. On the whole, the Mannlicher rifle is superior to the patterns of Gras (1878 to 1884) and Comblain (1878).

The mechanical task of writing music was repugnant to Mozart, and he gave himself up to it with regret. He traced his ideas upon chance pieces of paper, sketching a few bars as suggestions, but all the elaborating was done in his head. The most complicated and extended pieces, the vast *finales* of *Don Giovanni* and *Le Nozze*, were all carried in his head till they were worked out to the smallest detail. Then he began his score, writing the voice parts and the bass, marking the entry and re-entry of the instruments, together with any other essential points, and leaving all the rest till it was necessary to put the finishing touch. He did this with extraordinary certainty and rapidity, amidst no matter what noise, or while conversation was going on around, through the coming and going of friends, and even while other music was being played in hearing. He wrote his scores as one writes a letter. Naturally, he possessed in a high degree the art of improvisation.

Ladies will be interested in the information that that the much-worn favourite cape is at length yielding place to a new description of coat. This is called the sac-wholeback coat, and is a description of covert coat, but, instead of being tight-fitting it hangs straight from the collar at the back, or in one large pleat. The front buttons across with bone buttons like a man's coat, and has a large turn-over collar and large cuffs of either a different coloured cloth or of velvet—a tan cloth with black velvet collar and cuffs, or green with black collar and cuffs, or black cloth with mouse-coloured collar and cuffs look well.

The lady who holds the highest and best-paid post in the Civil Service is Miss Cresswell. She is at Gibraltar. She was appointed superintendent of the telegraph office there fourteen years ago, and for the last five years has been head of the Post Office, with oversight of the branches on the African coast. Her salary is £700 a year.

The latest of the "infallible cures" invented or discovered by foreign doctors is one for headaches, of which Dr. Heinrich Weiss, of Vienna, is the patentee. Dr. Weiss, at all events, makes no secret of his remedy, which has the merit of extreme simplicity. You simply press the hand for a few minutes on the great inferior artery between the sternum and the navel, and the headache goes.

MEMORIAL WINDOWS.—Messrs. Mayer and Co., of Munich, and 149, New Bond-street, London, solicit a visit to their showrooms, where they have always on view stained-glass windows and other objects of ecclesiastical art, executed for almost any part of the kingdom. Messrs. Mayer and Co., will have great pleasure in submitting designs and estimates for any window in contemplation free of all charge.

Funds to place a memorial in Peterborough Cathedral to Dr. Magee, the late Archbishop of York, have been collected to the amount of £570: the sum still required is £230. The hon. secretary is the Rev. J. H. M. de Mowbray, Knossington Rectory, Oakham.

Taking the census figures of last year, it appears that there is one publichouse to about every ninety persons in England and Wales.

During the past year enormous quantities of fruit and flowers have been imported from Jersey and Guernsey. No fewer than 84,000 baskets, largely consisting of grapes and tomatoes, were consigned to one leading salesman in Covent-garden Market in that period. Large quantities of melons, figs, and flowers were also received.

For some time past the Dean and Chapter of Canterbury have been busily engaged in the restoration and improvement of the fabric of the Cathedral, and of late their attention has been directed to a far more serious matter, with which they are being enabled, with the assistance of Mr. Christian, the architect to the Ecclesiastical Commissioners, to effectually grapple. Much anxiety has, it seems, been caused by the discovery of the pronounced tendency on the part of the north and south walls of the nave to fall outwards, and so marked has the inclination become of late that precautions for the prevention of any further deviation from the perpendicular were recognised as imperative. By the advice of Mr. Christian a series of tiestays are being inserted, and it is hoped that the danger will thus be overcome. Other work recently taken in hand has included the renovation of the great window in the south-western transept, which suffered so severely from the recent gales that a considerable expenditure has been necessitated to put it into a proper state of repair. The clearing out of the crypt has led to the discovery of a wall running across the entrance to Beckett's Crown. A very ancient daïs was also discovered, but its history has not yet been ascertained.

The Turkish Sultan has ordered a special building to be erected for a sacred relic in possession of Mohammed Effendi, a Sheikh of Erkouk. The relic is a carpet of camel hair, which belonged to the Prophet, and will be regarded by the faithful with something more than the veneration which the people of another belief gave to the Holy Coat of Trèves. Although there is said to be no doubt about the authenticity of the relic, the reasons for believing in its genuineness are not stated; and relics are very common in these days of cheap and rapid production.

The late Sir George Campbell was noted for sayings that have out-rivalled those of the celebrated Mrs. Malaprop. Once, during a debate in the House of Commons on some military question connected with India, Sir George solemnly declared that "the pale face of the British soldier formed the backbone of the Indian Army."

On another occasion, when Sir George Campbell was engaged in denouncing some administrative scandals, he told the House that "serious as were the allegations he had already made, they were—in comparison with those that he had still to make—a mere fleabite in the ocean!"

For some time past Parisians have been discussing the possibility of Mdme. Sarah Bernhardt returning to the Comédie Française. All her friends are well aware that she is most anxious to play the principal rôle in M. Parodi's new drama, "Reine Juana," and people are so accustomed to seeing the celebrated actress accomplish all that she has set her heart on that it is generally believed she will on that occasion also have her way. The director of the Comédie Française, and the *Sociétaires* do not, however, seem very desirous to facilitate a reconciliation. M. Claretie declared that he and the *Sociétaires* would be very pleased to have the great actress among them, but he added, "What we cannot admit is that she should consent to reappear on our stage only for one creation, which she would carry away with her over the whole world, after having in a few months made for herself a new pedestal at the Théatre Français."

Madame Adelina Patti, in her picturesque castled home at Craig-y-nos, still keeps alive the almost obsolete custom of ringing a curfew bell. When the diva is ready to retire for the night she presses an electric button, and a gong rings through the castle the signal "lights out" for the entire household.

THROAT IRRITATION AND COUGH.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes 7½d., tins 1s. 1½d., labelled "JAMES EPPS & Co., Homœopathic Chemists, London." Dr. George Moore, in his work on "Nose and Throat Diseases," says: "The Glycerine Jujubes prepared by James Epps and Co., are of undoubted service as a curative or palliative agent," while Dr. Gordon Holmes, Senior Physician to the Municipal Throat and Ear Infirmary, writes: "After an extended trial, I have found your Glycerine Jujubes of considerable benefit in almost all forms of throat disease."

SHE WILL NEVER TELL THE SECRET.

Here is a piece of glass; it is cut into facets; it is pure white glass; it is fit to be one of the pendants hanging from a chandelier in a millionaire's drawing-room; it is about as big as a hazlenut. How it sparkles as I hold it up between my thumb and finger. Yet it is merely glass and scarcely worth a shilling. Oh; if I only know how to turn it into a diamond!—a blue or a rose diamond! Why, there are thousands who would give all their wealth, and then mortgage their souls, to buy it of me. Then good-bye to work and care, for I should be rich beyond the dreams of avarice. Who will show me the process? Alas! nobody. Who will tell me how to transmute tin or copper into shining gold? Alas! nobody. A bit of coal is carbon, a diamond is also carbon. Where is the link between them? We yearn to know. Thousands of men have burned out life's candle in the effort to ascertain. How vainly! In the bosom of her hills Nature hides that secret, as she hides the secret of man's destiny under mountains of ashes and crumbling bones. On our bended knees we beg her to break one unbroken seal, to speak one unspoken word. She only regards us with contemptuous pity and remains forever dumb.

Yet, is there no other mystery, just as deep, that comes home to your thoughts in a way to frighten you? Think a minute, man. What builds and repairs the house you live in, that is, your body? What changes a loaf of bread into nerves, flesh, skin and muscle?

What does this mean? as when a lady says of her daughter: "She took food but got no strength from it." It means that in her case the base products of the ground were not turned into the diamond called the human body. What does that mean, in familiar English? Simply that the process of digestion is interrupted, a process stranger than the transmutation of copper into gold would be.

The lady proceeds to say that her daughter was seventeen years of age when she was taken ill. This is the age of hope, brighness, vigour and enjoyment and, by rights, illness ought to be unknown to it. Still, she lost her strength and languished as though stricken by time. She grew tired and weak and could keep nothing on her stomach. She would, so her mother says, often throw up a quantity of green fluid as bitter as gall. This was bile, the fluid which in health nature takes from the blood and sends to the bowels to aid digestion there. The liver, failing to do this work, the bile remains in the blood and is returned to the stomach which rejects it as a poison. That is a part of it. The rest saturates the body, producing headache, nervous depression and debility, bad dreams, cold hands and feet, furred tongue, yellow eyes and skin, dizziness, bad taste in the mouth, and the gulping up of a nauseating gas and slime, with loss of appetite and ambition for labour or pleasure. This state of things is often called a bilious attack, and is part of the results and symptoms of indigestion and dyspepsia. This affected life, to young or old, is one constant misery. It is the copper, the glass; not the gold or the diamond.

"This was my daughter's condition," adds her mother, for nearly two years. She took various medicines, and was treated by a physician, but without benefit. She grew daily weaker and with her decline our anxiety increased. We knew not what to do, nor where to look for help.

"It was at this worrying time that we first heard of the preparation called Mother Seigel's Syrup, and read the statements of different persons who said they had derived great good from it. Thinking, or rather hoping, that it might avail something in my daughter's case, I procured a bottle from Mr. Rogers, Drug Stores, Mullingar. To our great joy, she found relief after taking the first bottle, and before she had finished the third one she was completely cured, and has had no return of the complaint. I have since recommended Seigel's Syrup to many friends and neighbours. The facts in my daughter's case are well known to Mr. Rogers and to others in the vicinity. I append my initials and address—R. J. M., Slanemore, near Mullingar, Ireland."

Mr. Rogers certifies as follows:—

"I remember the lady above named informing me of the cure of her daughter by taking Seigel's Syrup, and can vouch for the accuracy of the statement.

(Signed) "RICHARD G. ROGERS.

"Mullingar, June 4, 1891."

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MAPLE and CO.—The LULWORTH SUITE is of superior character throughout, and consists of six chairs with carved frames, upholstered in morocco, two very comfortable easy chairs, a handsome and well-made sideboard of Early English design, with recess below, and well-executed carved panel, also bevelled plates and cellaret, also a massive extending dining table, in oak or walnut, £52 10s. 6d.

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MAPLE and Co.—The LYNDHURST SUITE consisting of a 6ft. wardrobe with plate-glass door, and centre fitted with convenient trays and drawers; double wash stand with marble top, high tiled back, and shelf beneath; toilet table, with large landscape glass, jewel and other drawers and brackets, a pedestal cupboard, towel airer, and three chairs, in ash or hazelwood, 18 guineas. Designs free.

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